

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, July 24, 1986

Published Since 1877

Egyptian Christians arrested

CAIRO (EP) — According to Missionary News Service, six more Christians have been arrested in Cairo, bringing the total to 10 since the first of the year. Four who were arrested last January are still being held, pending the outcome of a second hearing.

Cairo police arrested Anwar Teleb Ibrahim and his daughter, Hala, 24. Both are converts from Islam. Anwar, 56, is the director of a department in the Egyptian tax authority and Hala worked as an editor at the American University in Cairo. Although no formal charges have been filed, the two are accused of "despising Islam" and could be sentenced to two years in prison.

Observers in Egypt noted that if the new draft law on the deframation of Islam is adopted by Parliament, converts to Christianity could face life sentences with hard labor.

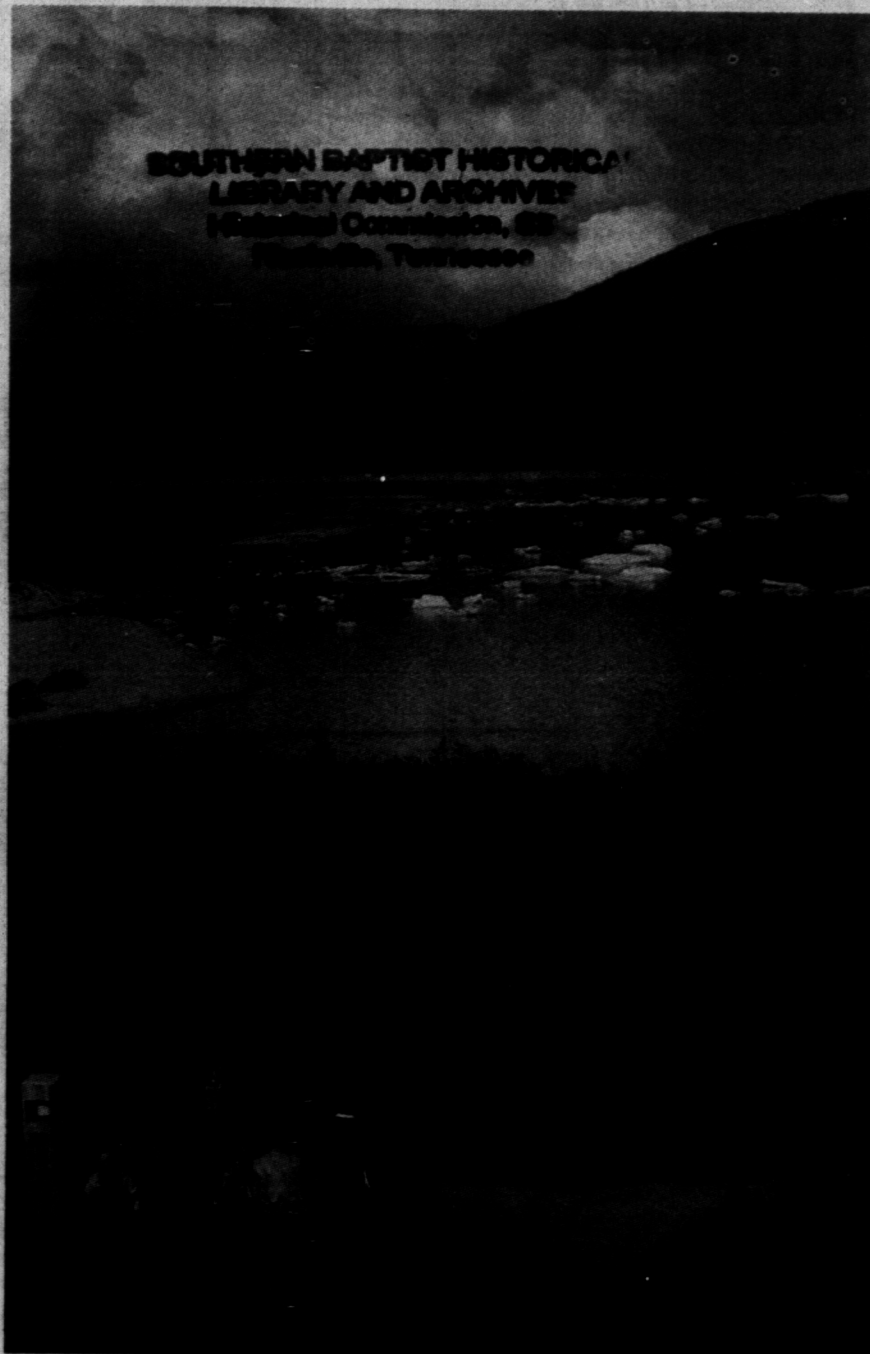
Meanwhile, four North African converts from Islam — two Moroccans and two Tunisians — were arrested in Alexandria while there for a Campus Crusade for Christ training program. They are being held in prison just south of Cairo.

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He casteth forth his ice . . .

Sing praise upon the harp unto our God: who covereth the heaven with clouds . . . who maketh grass to grow upon the mountains. He giveth snow like wool . . . He casteth forth his ice like morsels . . . Praise ye the Lord (Psalm 147:7, 8, 16, 17, 20). Icebergs break free from the Mendenhall Glacier near Juneau, Alaska. (Photo by Anne W. McWilliams)

Herschel Hobbs: "Don't disclaim Baptist heritage"

By Mark Kelly

HOT SPRINGS, Ark. (BP) — Southern Baptists proudly can claim a "glorious heritage" of religious liberty and soul competency, but they stand in danger today of turning their backs on that heritage by "playing footsie with the federal government," a former Southern Baptist Convention president told an Arkansas congregation.

Herschel Hobbs, emeritus pastor of First Church, Oklahoma City, and president of the SBC 1962-63, addressed First Church, Hot Springs, near the close of its three-month sesquicentennial celebration. The church's anniversary activities coincided with the 150th anniversary celebration of Arkansas statehood.

Identifying God's people as "those who have received Jesus Christ," Hobbs pinpointed the unique Baptist contribution to Christianity as the principle of soul competency.

Created in the image of God, each individual has a choice whether to respond to God's offer of life, and God will not violate that freedom of choice, Hobbs asserted. "God will let me go to hell before he'll destroy my personhood," he insisted.

"I don't need a pope, preacher, or potentate to stand before me as God," Hobbs declared, "and anyone who tries to is out of the will of God." He told the congregation the principle of soul competency "needs to be rediscovered by those who are going about saying, 'You've got to believe as I believe.'"

Because of the belief in soul competency and individual freedom of choice, Baptists have always been champions of religious liberty and

were instrumental in establishing the religious liberty guarantee of the First Amendment, Hobbs observed. He recounted the U.S. colonial history of persecuting Baptists that contributed to establishing the doctrine of separation of church and state.

Separation of church and state means a state cannot tell a church how to run its business, he explained. At the same time, it also means an organized church cannot tell a state how to conduct its affairs.

Hobbs warned that Baptists today are going to "fritter away" separation of church and state, a "principle bought with the blood of our ancestors," in their eagerness to grab a share of federal tax dollars for their private schools.

"We must not sell our birthright for a mess of pottage."

Hobbs, a member of the SBC Peace Committee, told the assembly he sees "less dogmatism and more acceptance of unity in diversity" in the denomination, which has been torn by strife since 1979.

During his work with the committee, Hobbs said the one item of "near unanimity" he has discovered across the convention is that "people are tired of the controversy." He said people tell him they want outspoken critics to "shut up" so the convention can "get on with its business."

"Don't let anyone tell you the Southern Baptist Convention is not going to come out of this controversy stronger than ever," he said. "The future is as bright as the promises of God."

Mark Kelly writes for Arkansas Baptists.

Buddhist monks in Thailand ask for Bible study

BANGKOK, Thailand (BP) — After teaching a class of Buddhist monks about Jesus, Southern Baptist missionary Jack Martin knows even the most unlikely people can become open to the gospel of Christ.

"This has shown me monks can be open to the gospel," says Martin, who directs work at the Baptist Student Center in Bangkok, Thailand. "It has changed my attitude that they are unreachable."

Martin, of St. Louis, started out with 20 students who asked him to teach English and the Christian religion in their Buddhist temple. By the time he left Thailand for a furlough in the United States, he was meeting in his

home with five monks who wanted to study only the Bible and specifically the ministry of Jesus.

"They were very interested about Jesus dying on the cross," recalls Martin. "They wanted to know: Why did he die on the cross? They were very interested when I taught about Jesus healing. They seemed very interested when, on several occasions, I shared with them about what God means to me."

At one point Martin grew uneasy. He feared he might be teaching too much Bible too fast. To counter this, he began teaching more conversational English. But the monks protested.

By Maxine Stewart
"I was amazed that interest in the Bible increased," he said. "At one study they particularly asked that I not teach English, but the Bible, just teach the stories of Jesus. That showed me we must not sell short what God can do through the power of witnessing." From then until his furlough departure, Martin taught as much Bible as he could.

Martin found the monk he believed would be hardest to reach became the most interested. "The (one) who in the beginning seemed the least interested in the Bible turned out to be the one who was the most interested, stayed with me the longest and asked the most probing questions about

Christianity," Martin says. "He completely fooled me."

The monks first asked Martin to teach them in English classes at the Baptist Student Center. But since Thai law prohibits monks from studying in schools registered with the government's Ministry of Education, Martin agreed to teach at the temple.

Classes began with about 20 monks aged 24 and up. But the temple was being remodeled, and rooms they were using for teaching were torn down. The class moved to Martin's home. At the time some monks were transferred to other temples, some returned home and others stopped at-

tending the study.

"Had we stayed at the temple we probably would have had a larger class, but I believe we will eventually see fruit from at least some of these five," Martin says. "We had no public professions of faith, but after all, these were Buddhist monks."

Martin is the first Christian any of the monks had ever visited. He gave each of them a Bible and suggested they read the stories he taught — over and over again. "The Word will bear fruit," he promises.

Stewart is Southern Baptist missionary press representative in Thailand.

Editorials . . . by Don McGregor

Farm crisis hits home

Mississippi is a farming state and is one of the five hardest hit states in the farm crisis that is receiving nationwide attention. The fact that Mississippi is the fifth of the five hardest hit states is of little consolation.

There always will have to be farmers. The reason is simple. We have to eat.

Thousands of farmers are being forced to give up that occupation, however, and it makes one wonder what the result will be.

During the Southern Baptist Convention in June in Atlanta a "Resolution on Prayer for Farmers" was adopted. The text follows:

"WHEREAS, The American farm family has been blessed by God with abilities and resources for meeting the challenge of feeding America and much of the world; and

"WHEREAS, Many Southern Baptists derive their livelihood directly or indirectly from agriculture; and

"WHEREAS, The existing farm crisis threatens individuals and churches with severe economic, social, and personal stress; and

"WHEREAS, Future projections indicate that 250,000 full-time farmers will be out of farming by 1990 and by the year 2000 one million full and part-time farmers will no longer farm.

"Be it therefore RESOLVED, That, we as messengers of the Southern Baptist Convention meeting June 10-12, 1986, urge regular and sincere prayer for all farmers, farm families,

churches, and communities affected by current economic setbacks; and

"Be it finally RESOLVED, That we urge Southern Baptist Convention agencies, state conventions, associations, and churches to be sensitive to the needs and opportunities for ministry occasioned by the farm crisis in America."

According to information printed in Missions USA, the Home Mission Board publication, Mississippi was fifth in the amount of acres involved in foreclosures by the Farmers Home Administration. Missouri was first with 79,369 acres, and Mississippians lost 33,164 acres.

That is not the total story, however. Mississippi was second in the number of farms lost. Missouri had 325, and Mississippi had 151. Also Mississippi is second in the number of people enrolled in Baptist Sunday Schools who live in rural areas. Georgia has 323,700, and Mississippi has 208,700. So undoubtedly there were a lot of Mississippi Baptists involved in those farm foreclosures. And farmers are members of 1,512 rural churches in Mississippi. We have fewer than 2,000 churches.

Those of us who live in urban areas and eat the food produced by the farmers which we buy at the grocery stores cannot close our eyes to the problems that are facing farmers.

The food that we place on our tables is involved in the problem. To view it from that perspective only, however, is to be selfish. There are lot of our

Southern Baptist brothers and sisters who are hurting and facing severe life-changing experiences because of this crisis. And there are a lot of other folks who are not Southern Baptist but who are hurting just as desperately and who merit our concern and our prayers just as much.

The farmer is not responsible for his plight. He has no control over what he receives for the goods he produces, and he has no control over what he has to pay for the equipment and other factors that are involved in producing those goods. So farm prices are going down; and the prices of equipment, fertilizer, seed, and other materials are going up. Also going down and causing big problems as they do are land prices. They have fallen sharply. And there are record-level food stockpiles.

One visitor to Mississippi from the northeast had a comment on the farm crisis. This person said, "Why worry about farming? When we need something to eat we can just go the grocery store and get it."

Naturally, it doesn't work that way. Either there is farming, or there is nothing to eat.

So there will be farming. But hundreds of thousands of farm families will have to give up. It's not that they want to give up. The land is their home. They want to stay where they have been. They want to continue to live in the houses in which they have lived for many years. But there is no way. They have had to mortgage

houses and lands to be able to keep farming, and their income has not been enough to make the payments. They will be forced out.

So large combines and conglomerates will buy the land cheap and take over farming on a large-scale basis. The individual farmers will be gone. Some of the best educated and most committed farmers will be lost.

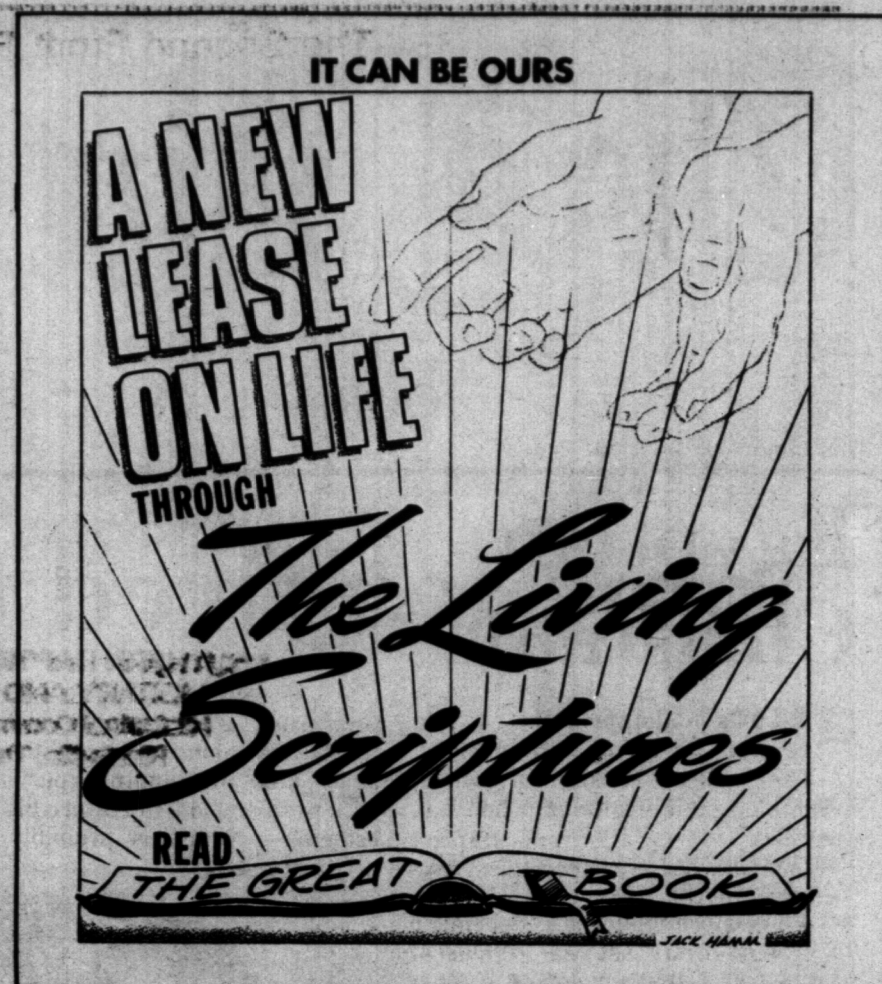
It must be a matter of prayer. There seems to be no answer. Though it is usually late when we go, we usually turn to the Lord when there seems to be no answer.

What we can never seem to

remember is that he has the answers — all of them.

Another thing that we need to remember is that the Home Mission Board has a farm relief fund. It is for the purpose of aiding the farm families who need emergency food supplies. Up in North Delta Association in Mississippi, Director of Missions M. C. Johnson, through the association, provides food and clothing for farm hands because the farmers are not able to help their own workers any more.

Let's remember the SBC resolution and remember to pray for the farmers.



Guest opinion . . .

How to take politics out of the SBC

By Bob Rogers

After attending the Southern Baptist Convention in Atlanta this year and witnessing first-hand the division and political maneuvering, I feel all the more convinced of the need for one solution which was proposed at the SBC but not acted on.

It is clear that the focus of the political split is over the election of president. Over 40,000 came to vote on the president; but when that election was over, only 20,000 remained for the rest of the convention. The reason for so much interest in the president's election is that he can appoint the Committee on Committees. This is not a nomination which must be approved by the SBC; it is the power to appoint. This Committee on Committees in turn nominates the Committee on Boards, which nominates people to serve on convention boards and trustees of the agencies and seminaries. Since such nominations are rarely challenged (some were challenged in Atlanta, but none of the challenges prevailed), this process in

effect gives one man, the SBC president, the power to put his political allies in control of every SBC agency. This has resulted in the fundamental-conservative "takeover."

The moderate-conservatives have refused to take all of this lying down, and in recent years the election of president has been bitterly contested. (I personally received five pieces of propaganda in the mail the week before the Atlanta convention, two on one side and three on the other.) The Peace Committee has called for an end to "theological/political position meetings" this year and has called on the newly elected president "to be especially mindful of fairness in all appointments and nominations." However, peace is not likely to come until something is done to change the problem. The problem is too much power in one position: the SBC presidency.

At this point, let me say that I am not trying to say which side is right or whether there should be a takeover.

I am simply saying that there has been too much divisive politics in our convention, and we need to lower the rhetoric.

F. Russell Bennett of Kentucky made a motion in Atlanta which I believe is the solution. He moved that Bylaw 21 be amended as follows: "Sentence one — A Committee on Committees, composed of two (2) members from each qualified state convention, shall be appointed by the president from among four (4) persons recommended by the president of the state convention, and one of the appointees shall be designated chairman. Sentence five — The president may fill vacancies occurring from lack of nomination, resignation, or absence." Bennett's motion was referred to the SBC Executive Committee, and no action was taken for the time being.

Bennett's proposal would effectively decentralize the political power, putting it closer to the grassroots of our

denomination: the state conventions. The SBC president would still select the committee, but he would have to do so from a list of four names submitted by the state's convention president. (Under the present system, the SBC president picks any two persons whom he pleases from each of the 27 qualified state conventions.) Thus the power would be shared by 27 state convention presidents, working with the SBC president.

With this change, neither side would consider the election of SBC president such as important political battleground. The news media would have fewer stories about Christians fighting one another. The annual SBC meeting could return to a focus on evangelism and missions.

I hear two objections being raised to this change. The first is that it would simply make the state conventions more political, and the second is that this change is really a plot to prevent one side from having power.

In answer to the first objection, yes, it may increase the politicking at the state convention, since the state convention president would be able to get two of his allies on the Committee on Committees, if he so chose. However, tensions could hardly be as great as they are now on the national level, for the state president would only determine two appointees, not 54. If Baptists in one state took one side and in another state they took the other side, at least both sides would get some representation. In addition to all this, I'm optimistic about the higher trust level we have on the state convention level, where more people know one another.

In answer to the second objection, if the grassroots want a takeover, it should be easier for them to do so closer to home in their state conventions. For example, a Baptist in Alaska would find it much easier to attend his state convention than attend

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The Baptist Record

VOLUME 110 (ISSN-0005-5778) NUMBER 24
Published weekly except weeks of July 4 and Christmas. Subscription \$7.35 a year payable in advance. Second class postage paid at Jackson, Mississippi. The Baptist Record is a member of Southern Baptist Press Association.

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Monroe Baptists offer home for fired ministers

By Tim Nicholas

Baptists in Monroe County have a "hospital" for wounded ministers.

The northeast Mississippi association has made available a house in Amory for Mississippi Baptist ministers who have experienced forced termination.

Forced termination is a euphemism for being fired. Last year, at least 47 ministers — that's pastors and other church staffers — were fired. At one point just before Christmas last year, according to Cliff Perkins, director of the Church Minister Relations and Annuity Department of the Mississippi Baptist Convention Board, "22 men were out at the same time with no place to go."

Monroe Association is offering a place to go.

Don Q. Wilson, director of missions for Monroe and Itawamba Counties, says the association looked at several things to be done with a former director of missions' home. Since he already had a home when he took the job last year, the association considered selling it, making it into an office, and offering it to furloughing missionaries. None of those options seemed feasible, so the idea of a place for terminated ministers came up.

In a forced termination, according

to Wilson, there are three basic needs: job identification, financial needs, and "meaningful experiences with people who will restore his self esteem — which is probably the greatest need."



Don Q. Wilson

The house committee looked at a couple of situations where a church in another state is offering such a house — First Church, Orlando, and Highview Church, Louisville, Ky., and drew up guidelines for such a ministry. The executive committee adopted them March 16, 1986. Ter-

minated ministers need to apply to the association for use of the house.

With these guidelines, a group of businessmen in the community agreed to provide full time temporary work for the wife and part time work for the minister. The association will provide up to \$150 per month for utilities. And for job identification, the minister will work with Wilson a minimum of 10 hours per week. Other directors of missions in the northeast have agreed to work with Wilson in providing pulpit supply opportunities.

"And we expect the minister to take advantage of available counseling provided through the Church-Minister Relations office," says Wilson. "Part of this is so he can come out with a feeling of wholeness — dealing with his anxiety and bitterness and to help his family deal with feelings of alienation."

Says Wilson, "To a minister, his identity is tied to his position as a minister. When that is severed, his identity is lost." Wilson knows whereof he speaks. He once experienced a forced termination. "There is a crisis need and just because a church and a minister have failed in one relationship does not

(Continued on page 4)

Ethiopians 'look healthier'; Baptists continue food lift

By Art Toalston

GUNDO MESKEL, Ethiopia (BP) — A grandmother watches over her grandson, Allabacho, near a Southern Baptist feeding station's clinic in Ethiopia. The baby's mother is dead and he was "a corpse, he was a skeleton" when they arrived at the station.

The grandmother nods that Allabacho, after three months of care, is better. But famine still looms. Her son-in-law planted sorghum seed last fall, but "it turned into ash."

At five plateau villages above vast canyons north of Addis Ababa, Ethiopia, Southern Baptists are airlifting monthly rations of grain, milk powder and cooking oil to 100,000 famine victims. The number was expected to reach 155,000 by June. Medical care also is given to several hundred people each day.

Without such aid, "many of them, perhaps thousands, would have died," says Lynn Groce, administrator and agriculturalist of the Southern Baptist mission in Ethiopia. "Before we got here," adds Jerry Bedsole, missionary

veterinarian, "many thousands did die."

"Hungry people cannot hear the gospel until they've had some food," Bedsole says. "And dead people cannot be saved."

R. Keith Parks, president of the Southern Baptist Foreign Mission Board, visiting the feeding operation in mid-April and noted "tremendous progress in the past year." The first Southern Baptist feeding station, at Rabel, opened in March 1985. Four other stations opened last September.

No longer are flies swarming around listless people with bodies withered to their bones.

"The children look so much healthier and happier," says Mary Saunders, a five-month volunteer nurse at Rabel last year who returned in mid-April. The Richmond, Va., resident is the wife of Davis Saunders, Foreign Mission Board director for Eastern and Southern Africa.

Southern Baptist relief efforts in Gundo Meskel are led by three missionary couples; 23 volunteers from

Baptist churches in the United States, many of whom staff the clinic; and about 50 Ethiopian Christians coordinating food distribution. At least a dozen more volunteers, particularly nurses, are needed this year.

The volunteers are "a real example of willingness to follow the will of God whatever the cost," says Parks, who visited Ethiopia while viewing Southern Baptist work in four countries in the area. And the Ethiopians, because they know the language (Amharic) and their own culture, are able to minister in ways the volunteers can't, Groce adds.

Southern Baptists "are getting results from the dollars they have invested," notes Ed Mason, a volunteer administrator from Tallahassee, Fla., and a former president of the Florida Baptist Convention. Nearly \$4 million from world hunger offerings has been allocated in the largest human needs ministry sponsored to date by Southern Baptists.

(Continued on page 4)

SBC Annuity program is tax bill shuttlecock

By Kathy Palen

WASHINGTON (BP) — Senate and House conferees began work July 17 in an attempt to reconcile differences in the two bodies' versions of tax reform.

Senate conferees include Finance Committee Chairman Bob Packwood, R-Ore.; Lloyd Bentsen, D-Texas; Bill Bradley, D-N.J.; John H. Chafee, R-R.I.; John C. Danforth, R-Mo.; Robert J. Dole, R-Kan.; Russell B. Long, D-La.; Spark M. Matsunaga, D-Hawaii; Daniel P. Moynihan, D-N.Y.; William V. Roth Jr., R-Del.; and Malcolm Wallop, R-Wyo.

House conferees are Ways and Means Committee Chairman Dan Rostenkowski, D-Ill.; Bill Archer, R-Texas; Philip M. Crane, R-Ill.; John J. Duncan, R-Tenn.; Richard A. Gephardt, D-Mo.; Guy Vander Jagt, R-Mich.; Donald J. Pease, D-Ohio; J. J. Pickle, D-Texas; Charles B. Rangel, D-N.Y.; Marty Russo, D-Ill.;

and Fortney H. Stark, D-Calif.

Differences in provisions that would affect churches and their agencies and employees are among those to be worked out by the conferees. A major difference concerns the tax-exempt status of church pension groups — including the Southern Baptist Annuity Board.

While the Senate tax reform plan would retain current law allowing federal tax exemption for non-profit organizations offering "commercial-type insurance," the House version would repeal that exemption. Specifying "annuity contracts shall be treated as providing insurance," the House legislation would strip the Annuity Board and other similar church pension and welfare groups of their federal tax exemption.

Kathy Palen writes for the BP Washington bureau.

BTN seminar to launch Outreach Bible Study

NASHVILLE — A live nationwide teleconference launching Outreach Bible Study will be telecast Saturday, Aug. 23, at 11 a.m. CDT on the Baptist Telecommunication Network.

Six viewing sites in Mississippi — Hazelhurst, Gulfport, McComb, Jackson, Columbia, and Cleveland — have been selected for the one-hour seminar to provide information about the new evangelistic Bible study emphasis of the Southern Baptist Sunday School Board's Sunday School department.

Lloyd Elder, president of the board; Harry Piland, director of the Sunday School department; and Robert Hamblin, vice president for evangelism at the Home Mission Board, will be featured on the seminar.

Outreach Bible Study is an attempt to reach youth and adults not attending Bible study in any church through short-term groups meeting in apartment complexes, homes, and other locations.

Also included in the seminar will be videotaped testimonies from persons who participated in a 1985 Outreach Bible Study pilot project in New England. Viewers will be able to call in questions which will be answered during the seminar.

Persons at all viewing sites will have review copies of the Outreach Bible Study materials, "An Invitation to Bible Study."

Details about viewing sites in Mississippi may be obtained from the Mississippi Sunday School department or associational directors of missions.

Sites and convenors in Mississippi are First Church, Hazelhurst, Robert Hanvey; First Church, Gulfport, Wayne Wilson; Pike County Associational office, McComb, Glen Williams; Hinds-Madison Associational office, Jackson, James Webster; First Church, Columbia, Wayne Ward; and First Church, Cleveland, Milton Byrd.

Cooperative Program is headed for 97 percent

NASHVILLE, Tenn. (BP) — Southern Baptists' national Cooperative Program budget should reach almost 97 percent of its goal if trends established during the first nine months of 1985-86 continue.

The Cooperative Program is the Southern Baptist Convention's unified system of financing SBC mission, education, and ministry programs worldwide. The program's funds are sent by local churches to state Baptist conventions. The state conventions retain on the average about two-thirds of the funds for their own ministries and pass along the rest to the SBC Executive Committee, which disburses the funds to about 20 agencies and institutions.

The 1985-86 Cooperative Program

national allocation budget is \$130 million. Through June, the ninth month of the fiscal year, \$94.3 million had been contributed from churches through 37 Baptist state conventions. If the monthly average of almost \$10.5 million holds for the July-September quarter, the final tally should be about \$125.8 million.

The current year's budget was boosted by receipts of \$10,106,146 in June, announced Harold C. Bennett, president and treasurer of the Executive Committee. Although only 1.16 percent ahead of receipts for the same period in 1985, the monthly total made this June the first \$10 million June in the 61-year history of the Cooperative Program.

Survey reveals Baptist colleges efficient in leadership training

By Lonnie Wilkey

NASHVILLE, Tenn. (BP) — A recent survey sponsored by the Southern Baptist Education Commission revealed graduates of Southern Baptist colleges placed equal value on academics and Christian atmosphere.

The research services department of the Southern Baptist Sunday School Board was commissioned by the Education Commission to determine how graduate leaders of Baptist colleges perceived their schools and the impact the schools had on their lives.

The study, conducted prior to the National Congress on Leadership June 4-7, surveyed a sample of graduates from Baptist colleges who are identified as successful leaders.

Baptist colleges were asked to select about one-half of one percent of their graduates from 1940-1980, based on career accomplishments, year of graduation, sex, and career areas.

A total of 2,373 prospective participants, were submitted by 40 colleges. From this list a sample of 754 names, representing 37 colleges, systematically was selected by inclusion in the study.

Of the graduates identified, the greatest number (26 percent) had

served or currently are serving in education. This was followed by business, with 19.5 percent.

The survey strengthened claims of Baptist colleges that they do more than prepare church leaders. Only 15.3 percent of the leaders identified by the colleges were serving in churches or denominational positions.

Percentages dropped appreciably in other categories — medicine (9.8 percent), government (8.3 percent), media (5.2 percent), sports (4.1 percent), law (3.6 percent) and science (2.5 percent).

Respondents to the survey had a favorable evaluation of the contribution of their college experience to their lives. Two-thirds (67.4 percent) indicated their "school experience was extremely helpful, resulting in vital personal and social growth."

Another 27.3 percent indicated the experience was helpful and instrumental in personal development. Less than 3 percent interpreted their college experience as having limited value or being a negative influence.

The items most frequently identified as being related to the institutional impact on the lives of the

respondents included religious activities and emphases, Christian commitment of the faculty, small class size, and the formation of close relationships with classmates.

The second tier of high scores reflected appreciation for Christian lifestyles and values, but also emphasized the attitudes and competence of the faculty.

One of the most significant findings of the study was a list of the most important characteristics of a school in providing desirable educational experiences for its students. The 10 most popular characteristics out of a possible 58 items included:

- Opportunities to learn oral and written communication skills;
- Students challenged to be life-long learners;
- Faculty evidencing competence as teachers;
- Opportunities to develop independent thinking;
- Campus climate conducive to Christian growth;
- Opportunities for leadership development;
- Opportunities for students to integrate knowledge, values and behavior;

- Campus climate providing the freedom to air differences of opinion;
- Faculty and staff committed to the Christian philosophy of the college/university; and
- Excellent library.

The primary conclusions of the researchers was educational experience of a Baptist college/university should "rest upon the twin pillars of academic/learning skills and the Christian orientation/atmosphere."

They also concluded appreciation for the institution and development of leadership capabilities among the graduates "must be credited in large measure to the faculties of the various institutions."

Arthur L. Walker Jr., executive director of the Education Commission, agreed with the significance of the importance of faculty members cited by the survey.

"In terms of human resources, the survey indicates the greatest way colleges can influence leaders is by bringing them in contact with leaders (faculty members) who model in their own lives the kinds of persons we want our students to be," he said.

Lonnie Wilkey writes for the SBC Education Commission.

Monroe Baptists offer home . . .

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mean that the church or minister is a failure or that the church or minister doesn't have an opportunity for successful ministry," says Wilson.

"What the association is working for is to give the minister and his family time to heal, reaffirm his call into the ministry, and reenter an active ministry," he says. Wilson says forced termination is like a death in the family. "I had settled personally and internally that God had called me to be a full time Christian minister. I had never doubted my call. But I sure reevaluated my ministry," he says.

Cliff Perkins says that the Monroe County ministry is needed among Southern Baptists. "We have very little ministry to those of our number who get wounded in the battle," says Perkins, "we have a little counseling, but not much." Though only around 50 ministers are fired each year, this is not a great percentage considering there are nearly 2,000 churches. "But the problem is significant beyond what the numbers indicate," says Perkins, "because of the suffering it inflicts and the bitterness it engenders."

Says Wilson, "Out of my own experience, I know what it means to have a friend call on the phone and say 'I care what's happening.' Monroe County Baptists are saying that they, too, care.

Recently, when a group home for boys burned in the area, the house committee offered it for temporary shelter. The last boy moved out of the house last week and the house is available for immediate occupancy. For details, contact Don Q. Wilson, Rt. 1, Box 272-D, Amory, Miss. 38821, phone 256-8778.

Baptists continue food lift to Ethiopia

(Continued from page 3)

"We're winning victories every day, but the war still hasn't been won," says Mason, a former public service commissioner. Starving children and sickly adults arrive at the clinic every day. A mother and 4-year-old son, two of about 80 people housed in Gundo Meskel's shelter, were told by neighbors, "You who are very sick, if you go there, they will be able to help you."

"You can't help but regret there were so many other people neither we nor anybody else could help," Parks says. The famine has claimed more than 1 million lives.

Rains last summer and this spring were the best in five years, yet the threat of starvation remains. The late fall harvest amounted to only two to four months of grain, even less for some farmers. One woman at Gundo Meskel, describing her family's luck with sorghum seed, says, "We sowed two bowlfuls and got back four bowlfuls." The spring harvest traditionally is small and primarily in the highlands.

Critical to overcoming the drought will be good "big rains" from June through September and an abundant harvest in November and December. Otherwise, feeding may be necessary into 1987. Rural subsistence farmers, who "live from crop to crop," in Bedsole's words, will feel the drought's aftermath for years. Countless oxen used in plowing died or were sold to pay for food.

One mother of five whose husband died last September says, "I have become a beggar. I have nothing to plow with. I don't even have any

chickens. All I have is two feet."

Mason worries people in the United States no longer care about Ethiopia's plight. When he returned to Florida in February for several weeks, "I saw nothing on TV about Ethiopia. I read nothing in the newspaper. Nothing."

Bedsole wasn't surprised. Nevertheless, "the Lord requires of us more than emotional response. He requires a commitment of will to see the thing through. If we quit now, we'd lose everything we worked for in the past year," because the number of people without food again would spiral.

The Southern Baptist feeding operation is one of the most remote in Ethiopia, says United Nations rehabilitation coordinator Dag Hareide from Norway.

To cross the canyons, a "Twin Otter" cargo plane and a Bell 212 helicopter move 1,000 metric tons of food each month donated by the U.S. government and the Canadian Food Bank. Southern Baptists rent the twin-engine airplane from World Vision, and the helicopter is supplied by 100 Huntley Street, a Canadian religious TV program.

Four-wheel-drive 7.5- and 12-ton trucks move the food from Addis Ababa 100 to 200 miles to the north to two warehouses, where the airlift begins. The 14 trucks were purchased with Southern Baptist hunger funds. Transportation alone will require \$1 million this year.

The missionaries are sensitive to critics who believe they should not be working in a Marxist country. The Soviet hammer and sickle and posters of Marx, Lenin and Engels are com-

mon sights in Addis Ababa and numerous villages. But the missionaries point out the Foreign Mission Board has a policy of noninvolvement both in global politics and the governments of host countries. And, they remind, help has been given to starving subsistence farmers and their families as well as the elderly. "It's our duty to show love toward

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everyone," Groce notes. "Did God say, 'I sent my son to love only Americans?' God's love is for the world."

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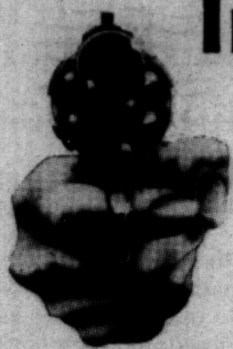
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been truly accepted, a person begins to realize his need for other people and his need for God. This gives one a feeling of hope about his life and the serenity and peace of mind to live life with realistic expectations of himself and others.

Response by Mary Ross, director of the Mississippi Baptist Chemical Dependency Center.

Career development seminar offers self-understanding

By Jim Lowry

NASHVILLE, Tenn. (BP) — An improved self-understanding, which can be translated into goals to deal with weaknesses in personality and ministry, was the focus of the first Personal and Career Development Seminar offered by the Southern Baptist Sunday School Board.

A primary area of concentration for ministers attending the seminar was to evaluate strengths and weaknesses through feedback from a support group and personality tests, said Terry Peck, consultant in the Board's church administration department and director of the seminar.

Three ministers attended the first seminar, which had limited attendance to allow for maximum participation by each person. During the six-day conference, ministers spent about 37 hours in conference time, in addition to study assignments which took as much as two hours each evening.

John Tappan, minister of education at First Church, Clinton, Miss., said he got both positive and negative feedback on his ministry and his personality that will help him better determine the future direction for his ministries.

Tappan said this type of seminar

should be a requirement for seminary students to help them get a dose of the reality of ministry to go with the theory they learn.

Roger Swann, a missionary to Tanzania, said people who attend the seminar experience a certain degree of pain when they take an honest look at their personality and their ministry.

Swann and the other two participants agreed the honest appraisal taken in the seminar should help them grow spiritually as well as minister more effectively.

The other participant in the seminar was a minister of music from Tennessee who recently had been terminated from his church.

He said the introspective aspects of the seminar had been "surprising in some areas, but it has helped me deal with the sense of my loss of mission. It also has helped me learn how I should redirect my energies into developing a sense of ministry regardless of the fact I am not exercising it right now."

The Personal and Career Development Seminar is a shortened version of the Personal and Professional Growth Seminar which was introduced 12 years ago and is 11 days long.

Pastor enters Air Force chaplaincy

Jerry Pitts has resigned as pastor of Walnut Grove Church, Walnut Grove, to begin ministry as chaplain in the U.S. Air Force at Pope Air Force Base, Fayetteville, N.C.

Before service at Walnut Grove beginning in 1963, he was chaplain at East Mississippi State Hospital, Meri-

dian. He has been a chaplain in the Air Force Reserve for six years.

A Terry native, he is a graduate of the University of Southern Mississippi and New Orleans Seminary. He and his wife, the former Beverly Floyd of Hattiesburg, have a two year old daughter, Lindsay Claire.

How to take politics . . .

(Continued from page 2)

the Southern Baptist Convention when it is held in some city such as Miami. Limited travel money would not prevent his voice from being heard.

I believe it's time we put a stop to the fighting at the Southern Baptist Convention, and F. Russell Bennett has proposed the best solution I've heard to date. Romans 12:18 says, "If

it be possible, as much as lieth in you, live peaceably with all men." It is possible for us to be more peaceable. Let us make the most of the opportunity, so that the gospel of Jesus Christ may not be hindered (Acts 28:31).

Bob Rogers is pastor of Calhoun Church, Hot Coffee.

Arizona pastor safe after armed abduction

By Elizabeth Young

PHOENIX, Ariz. — Richard Roberts, pastor of Siloam Indian Baptist Church on Arizona's Gila River Indian Reservation, was abducted at gunpoint and robbed shortly before the Sunday evening service, June 30. He later was released unharmed.

Two juveniles were taken into custody by the Phoenix Police Department, and one later was released after Roberts said he was not involved in the crime. The case was turned over to the Gila River Indian Community, and a 16-year-old male remains in custody, pending proceedings. Specific charges have yet to be filed, and no decision has been made whether the suspect will be tried as an adult.

The drama began about 5:30 p.m. when Roberts and his landlord, whom he had given a ride to church, heard a dispute outside the church. A 16-year-old boy from the community threatened to kill himself with a .357-caliber Magnum.

The boy came into the church, yelling "Get me out of here," Roberts said. He asked Roberts for his car keys and then ordered him to get in the car. "I didn't argue with him,"

Roberts said. "The landlord, who had hidden in a closet when she saw the youth approaching the church, was not abducted."

Another boy joined the 16-year-old in the car, but Roberts told police he tried to talk his friend out of doing

"I put my trust in the Lord. I had no one else to turn to."

anything reckless and was not part of the crime.

The 16-year-old took \$411 in cash from Roberts, holding him at gunpoint, and also demanded his credit cards, but Roberts had none. The pastor said \$60 of that taken belonged to the church and was to be used to buy an evaporative cooler motor.

Throughout the ordeal, Roberts said, the boy had the pistol cocked, and he waved it about, sticking it in Roberts' face and side. It's "by the grace of God," the gun did not go off, he said.

"I've been around guns all my life," the pastor said, "and I know you don't pull the hammer back and keep your finger on the trigger and swing it around; it doesn't work. The hand of

God was there absolutely."

Roberts said they traveled at speeds of 80 to 90 miles per hour toward Phoenix. About 10 to 15 minutes later, when they stopped behind a pickup truck at a traffic light in South Phoenix, Roberts said he bailed out and flagged down a passing police car.

The boy shot out the right passenger window, and the bullet grazed a bystander, ricocheted off a car hood and grazed another bystander. Neither was seriously injured.

When they learned about the abduction, church members held a special prayer service for Roberts prior to the regular evening worship service. "They went on with their usual service after police told them the pastor was unharmed."

Roberts arrived at 8:30 p.m., "as cool as a cucumber," according to one member, and preached the evening message. Asked how he had remained so calm throughout the experience, he replied, "I put my trust in the Lord. I had no one else to turn to."

Elizabeth Young edits the Arizona Baptist Beacon.

Earliest known gate found in Jerusalem

JERUSALEM, Israel (EP) — Archaeologists said April 21 they have identified the earliest known entrance to ancient Jerusalem. The gate was identified during an expansion and reassessment of excavations done 10 years ago.

The entrance was probably one of 12 gates to the upper city, mentioned in the Bible. In one of the gates, kings

and judges heard disputes and dispensed justice.

The gate is located on the southeastern corner of Jerusalem's old City, behind Al-Aqsa mosque. The gateway led from the lower city, captured by David around 1,000 B.C., to the upper city, built later as the administrative center of Judea.

The gateway discovered was three

yards wide, 18 yards long, and had three small chambers on either side of the road. The gateway had earlier been believed to be part of an elaborate public building. "Now we have more or less the feeling that this is really a gate of Jerusalem from the period of the kings of Judah," explained Benjamin Mazar, the dean of Israeli archaeology.

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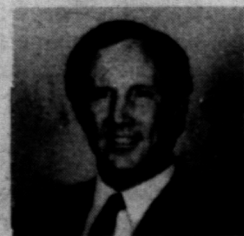
The sessions begin at 7:00 on Monday and Tuesday evenings, and at 9:30 on Tuesday and Wednesday mornings.



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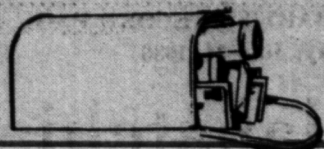


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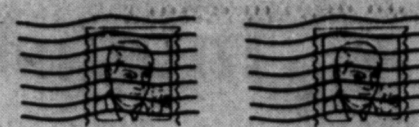


Dr. Adrian Rogers
Pastor
Bellevue Baptist Church
Memphis, TN

Mid-America begins each school year with this great Bible Conference.



Letters to the editor



Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld.

National celebration

Editor:

Thanks for your editorial on the national celebration of liberty. On July 4 our family enjoyed cooking out, eating watermelon, watching the New York gala on TV, and viewing a nearby fireworks display. But this year there was a patriotic "plus."

I took time out for a quiet hour of reading the entire U.S. Constitution. That's one way to honor a pledge all Americans can make as we approach next year's bicentennial of our Constitution:

"I pledge allegiance to the Constitution of the United States of America and to the republic which it created.

"I pledge to protect, preserve, and promote the U.S. Constitution as long as I live.

"I pledge to read the Constitution at least once a year."

The statue in New York is a symbol of our liberty; the Constitution is the substance of our liberty.

Dick Jensen
Memphis

Need in Sunflower

Editor:

Several weeks ago you published a letter from Bro. Harold Mosley, pastor of Sunflower Church, Sunflower, Miss. In this letter, Bro. Mosley told of standing with a black pastor in their town and watching that pastor's church burn to the ground. According to Bro. Mosley, the black pastor had personally built and paid for much of the church building and is still as determined as ever to serve the Lord in spite of the circumstances.

Apparently, many of our pastors and lay people missed that letter of appeal, (June 6, 1986). In checking on contributions on July 10, I learned that the amount was only \$1,200. Plans are being drawn (free), and work crews are being recruited, but money for materials is desperately needed.

Planters Bank and Trust of Sunflower, Miss., 38778, is handling the fund under the name of New Zion Rock M.B. Church. Anyone desiring more information may contact Joel Parker, mayor, at 569-3124 in Sunflower.

Mississippi Baptists are responsive, compassionate, loving people. We are constantly responding to the needs of people across the country and the world. Let us not miss this opportunity here in our own state. It is an opportunity to put into action our spoken words of faith and love for our precious Savior.

Dwain Cotton
Vicksburg

100 for Scooba

Editor:

Scooba Church, Scooba, is in the process of planning "Centennial Celebration" scheduled for Nov. 2, to mark the 100th year since our founding date on November 7, 1886. We are searching for former pastors, members, and musicians of our church. If you are one of the above or

have information on how we may contact them, please notify us at the address listed below. Thank you for your help in making our celebration a success.

Kathye Howard
Publicity Chairman
Route 1, Box S-15
Scooba, MS 39358

Needs at Parchman

Editor:

Here at the Mississippi State Prison both the chaplain's department and inmates have needs that I would like to convey to all our brothers and sisters in Christ who read the Baptist Record. Recently our Spiritual Life Center was completed with non-state funds, which left us with nothing to buy teaching materials and have a library there to share the word with all the men and women here. Over the past year there have been three full-time chaplains and two full-time intern students who have "resigned," which has left us with only five chaplains to minister to the spiritual needs of 5,000 men and women inmates at various units at Parchman.

With "funds," "VHS Bible teaching tapes," and VCRs (No Beta's please) and other operating materials the spiritual needs of inmates here can be met weekly. There are units where the prison administration does not allow worship services due to security

needs, such as death row. All donations or inquiries should be directed to:

Chaplain Ronald M. Padgett,
Director
Chaplain's Dept.
P. O. Box 235
Parchman, Miss., 38738
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home ext. 134

With the above teaching tools many souls can be won for Jesus Christ and experience the peace of God which passes all understanding.

Crawford Bullock Jr.
M.S.U., County Prisoner
Parchman, Miss., 38738

A letter from Tom Hudson, former pastor of Oak Forest Church, Jackson, former chairman of the Baptist Record Advisory Committee, and now an editor with the Sunday School Board, vouched for this writer and for the needs that he has expressed. — Editor.

How many angels?

Editor:

In an article on page 14 of the June 19, 1986 issue of the Baptist Record, entitled "Musicians consider hymn theology" John Hewett, pastor of First Church, Asheville, N.C. is quoted as expressing surprise at biblical inerrantists who get fire in their eyes over biblical inerrancy and will sing with gusto "He Could Have Called Ten Thousand Angels" when the scripture says 12,000.

The scripture reference is Matthew

26:53 and his Bible may say 12,000, but my Bible doesn't say 12,000. It says 12 legions, and the dictionary numbers the Roman legion as consisting of between 3,000 and 6,000 men. Thus the number could be anywhere from 36,000 to 72,000 angels; but the scripture never mentions the number as being 12,000, as pastor Hewett quotes or misquotes.

Bobby Lee
Tupelo

Definition of liberal

Editor:

I have read a number of times in the Baptist Record your statement, "And until we have a definition, we don't know who to call a liberal." (e.g., your reply to a letter from Clifford Jackson in the June 26 issue.) I feel this is very deceptive because it indicates that this position (and that of a fundamentalist) has not been carefully defined. This is simply not true. Anyone can confirm this by almost any good book of church history (e.g. A History of Christianity by Clyde L. Mansreck, Prentice Hall, Inc., Englewood Cliffs, N. J., P. 510).

As a result of a Bible conference in Niagara Falls, New York, in 1885, five fundamentals were adopted:

1. Scriptural inerrancy.
 2. The divinity of Jesus Christ.
 3. Christ's substitutionary atonement on the cross.
 4. The physical resurrection of Jesus.
 5. The imminent return of Jesus.
- In accordance with this, anyone

believing these five fundamentals is a fundamentalist. I might add that number five is not synonymous with "Darbyism" (better known as pretribulation rapture Schofield dispensationalism). However, it does not leave room for postmillennialism. Thus, a liberal is one who denies the fundamentals. Although I would not call a postmillennialist a liberal, that is not the issue in our Southern Baptist Convention.

What is the issue are number one and number three. There are multiple aberrations from this being taught in our institutions of higher learning. I will be glad to supply anyone examples in print should he or she not be able to find them.

I might add that items one through four are also features of the Baptist Faith and Message.

In conclusion, no one should have any doubt as to the definition of a fundamentalist and in consequence, that of a liberal.

Jerry Dale Patterson, pastor
Temple Heights Church
Oxford

A note of thanks

Editor:

We want to share our gratitude and appreciation:

We want to thank all Christian friends of all denominations for allowing God to use them to respond to our needs. From the widow's mite \$1 to the largest we extend our sincere gratitude and appreciation.

We thank our church, Pine Grove Baptist, and each member for your prayers, gifts, and support while awaiting God's plan for us. We are so grateful to all pastors and staff workers who have worked long hours on our behalf. Your support has meant so much to us. We also want to thank the many Sunday School classes, Vacation Bible School groups, and individuals who have sent us love gifts.

Bro. and Mrs. Grady Crowell, we love you and thank you for your work.

To the Baptist Record, it's editor and staff, our appreciation to you, for being a tool used of God to help our family and for printing the June 12 letter, "Pastor in Need." This letter has been an instrument that God has used to bless our family in ways that

have been overwhelming. We are especially grateful to the anonymous person for the June 12 column.

Thank you Presto for the pressure cookers that were given by a caring concerned gentlemen to be given to our church members in appreciation for what they have done for us.

We have been blessed as much as any one family could be, and the blessings are continuing. During this past week we were informed that an anonymous person will supply us with a home, utilities, and maintenance of a home as long as needed. Your identity is unknown to us; but, if you read the Baptist Record, please accept our deepest gratitude of what you have done and will do for us. Most of all, we thank God for you. Words cannot express what is in our hearts. You have lifted a real burden and made some dreams come true.

We want to thank churches such as Forest Baptist Church for offering us housing. We most of all thank you for your prayerful support.

The Aubrey Jones Family
Quitman, MS

British Baptists elect president

LONDON — The Baptist Union of Great Britain and Ireland elected its youngest president ever and chose its second woman president for the 1987-88 term of office during its annual meetings here.

Incoming President David Coffey, pastor of Uptonville Baptist Church, Torquay, asked Christians to stop being selfish with their faith and to "bid farewell to trend-chasing."

Divorced ministers

Editor:

Obviously the topic of "divorced ministers" is quite lively. In addressing ourselves to this matter we certainly must be governed both by the Spirit and the word of God. The I Timothy passage seems to be a major focal point in the discussion.

In understanding this text there are a couple of aspects which need to be kept in mind. The first is that the "qualifications" for a pastor given by Paul are not extraordinary but rather minimal expectations one would have for any believer, not just a pastor. It is interesting to note that the two things we usually look for in a pastor, namely, a definite call from God to the ministry and an evident endowment of the gift of preaching, are not even mentioned in this passage.

The second concern is the proper interpretation of the phrase "the husband of one wife." It appears many people automatically interpret this to mean that a pastor must never have been divorced. If that is what Paul meant why didn't he speak plainly and say, "The bishop can never have been divorced"? The Greek word for divorce (apoluo) which Jesus used (Mt. 5:32) was readily available for Paul. To understand him to mean divorce necessarily reads a great deal into this phrase.

The second Century writers Tertullian and Athenagoras both interpreted this verse to mean that a person could not remarry even if his first wife had died. Chrysostom of Antioch (347-407 A.D.) felt that the plain meaning of the text was that a pastor should not have more than one wife at a time. John Calvin (1509-1564) concurred with this view, saying that the "only true exposition" of this passage is that Paul "expressly condemns polygamy, which at that time the Jews almost reckoned to be lawful." Whether a divorced minister is called by a local church ultimately must rest with the church and how it feels led of the Holy Spirit to interpret both scripture and the leadership of God. We should not forget that in the providence of God there was a place for the proclamation of his word by a man whose marriage had totally collapsed, namely, Hosea the prophet.

Name withheld by request

At the risk of reopening a subject that had been considered closed, the accompanying letter was run because it presents a concept that had not been expressed before — namely a translation from the Greek. — Editor

Off the Record

Taking his daily stroll, an old but energetic gentleman dropped a half-dollar on the sidewalk. A passerby retrieved it and hurried up to the man to return it.

"Oh, I didn't lose it," the old gentleman said. "I always drop a coin when I take my daily walk."

"But why?" asked the passerby.

"I'll let you in on a little secret," the old gentleman smiled. "I like to think that the person who finds it will be happy for the rest of the day." — Arthur Lacey

Faces And Places

by anne washburn mc williams

The churches of Juneau

Winter winds in Juneau can pick up a person — or even a car. So they say. Double entries of houses lessen the strength of the blast through the house when the front door is opened.

When Hollis Bryant of Mississippi was pastor of First Baptist Church, Juneau, (1968-72) he led in the building of a redwood and cedar sanctuary, made to withstand the elements. "The foundation supports go down to solid rock," he said. (Since then, alas, someone has painted it white.) This church, organized in 1946, was at first located downtown, across the street from a school, so the congregation had to move. That's why Hollis was overseeing the task of building. It's now at Twin Lakes, about three miles north of the downtown area. People may come to church by boat if they choose, and dock beside the church or by the pastor's house next to it.

At the time this building was finished and paid for, it was the only church in Alaska finished, furnished and paid for, says Bryant. It was one of the three churches that joined together to form the Alaska Baptist Convention. The other two were Anchorage and Fairbanks.

First Baptist Church of Juneau has sponsored two missions — Glacier Valley and Douglas. The church now has about 150 members, with 60 or 70 usually in attendance. People are moving in and out of the city a lot. Now they don't have a pastor. Jimmie Stringer resigned and moved to Sherman, Texas, last month. I met him and his wife in their back yard the day before they were to leave, and they said they were busy packing.

"I'll drive you out to the church," Janet Page promised. She arrived at the Baranof Hotel mid-afternoon Monday, and she brought pressed flowers from her yard, blue forget-me-nots and the yellow tundra rose, for me to deliver to her friends, Hollis and Eunice Bryant.

Janet's short blue coat went well with her grey hair and blue eyes. The sweater underneath it was embroidered with blue, pink, and green flowers. We stopped and walked around her house — it's blue, too — and I don't know how she does anything ever but stand and look at the scenery. The house is owned by Wilma Jenkins, oldest member of First Baptist Church, Juneau. (Wilma is in an old folks' home at Sitka). The house sits in a wide flat meadow near a stream where salmon spawn. On every side the snow-crowned mountains seem close enough to reach out and touch. In the green grasses grow wild flowers, blue and yellow and white. Only a little way down the road is the First Baptist Church, where Janet has been a faithful member for many years, as Church Training worker, bookkeeper, church treasurer, and in other ways.

"She has made a career of retiring," someone said of her. Thirty-five years ago she moved to Alaska from her native Iowa, and changed from Northern Baptist to Southern Baptist. After her marriage failed, she said, "I

felt it was the Lord's will for me to stay in Alaska." She did, with her four children. She worked in a department store and then with Federal Communications and ICA until her first retirement. She worked with the public school system's attendance department for a while and retired again. She worked with the retarded unit at the school. This led to her volunteering to work with adult retarded persons. And then she volunteered to do literacy work at the prison (Juneau has the only maximum security prison in Alaska.)

She gave me a guided tour of her church. Thanks for your graciousness, Janet. I'd like to send you a Mississippi magnolia!

Chapel by the Lake, say the guidebooks, is "one of the most picturesque churches in North America." And I agree. This Presbyterian church is made of native spruce logs and its large picture window looks out across Auke Lake to Mendenhall Glacier. It's a popular place for weddings. (I heard that a church near Barnett Reservoir considered such a picture widow at the front of the sanctuary looking out across the water, but the majority voted no. I think they made a mistake.)

St. Nicholas Church of the Russian Orthodox faith is the oldest church in Juneau. It's octagonal, with an onion-shaped dome. And it's tiny — only 20 feet from wall to wall.

The Church of the Holy Trinity (Episcopal) is the second oldest. Built of logs on Gold Street in 1896, it is the city's second oldest, only four years younger than the Russian Orthodox.

I was interested to see that the Episcopal church in Juneau was one of the oldest, because I'd attended a Sunday morning service at the downtown Episcopal Trinity Parish Church, oldest in Seattle. Finding no nearby Southern Baptist church I accepted my roommate's invitation to visit the Episcopal church with her.

Ethel Hanft and I walked eight blocks to the church, a small, lovely stone structure, built in 1891. Friendly members asked us to stay for the coffee and cake fellowship after the morning service. A woman in the foyer wearing a smile, a large plummy white hat, and blue plaid suit greeted us and asked us to sign guestbook.

Ethel lives in Muscatine, Iowa. She and her husband have sold their livestock auction business and retired. She writes a newspaper column of recipes and household hints called "Thru Ethel's Window." Also she is author of *My Lady's Fare*, a recipe book, and two volumes of biography on remarkable Iowa women. Her only son is married and lives in Colorado.

During World War II, she said, she was married in the Anglican church at High Wickham, a part of London, while she was in the WACs. She met her husband, Rex, in London, while he was a soldier. In fact, she was born Ethel Natrass in Durham County, England, but moved to Pittsburgh at four months.



Janet Page is a long-time member of First Baptist Church, Juneau, which was organized in 1946.



Ethel Hanft of Muscatine, Iowa, visits The Church of the Holy Trinity (Episcopal) in Juneau, second oldest church in that city.



The picture window of the Chapel by the Lake (Presbyterian) in Juneau affords a view of Auke Lake and Mendenhall Glacier.

Pelahatchie will have its own clinic

Pelahatchie will soon have its own physician and medical clinic thanks to the efforts of West Scott Baptist Hospital (WSBH) in Morton, which recruited the physician.

Keith Golden, family practice physician from Coldwater, Miss., began seeing patients in the Pelahatchie Medical Clinic on Brooks Street on July 14. Golden, who was raised on a dairy farm in Coldwater, attended medical school at the University of Mississippi Medical Center and completed his residency at the University of Tennessee in Jackson, Tenn.

The Pelahatchie Medical Clinic will be managed by WSBH, as is the West Scott Family Practice Clinic, staffed by Tim Ashley, in Morton.

West Scott Baptist Hospital, James Franklin, director, has operated under an affiliation with Mississippi Baptist Medical Center in Jackson since Jan. 1, 1983.

Harrisburg offers children's choir workshop

Tee Billingsley, writer and teacher of children's choir materials, will be leading a workshop for all age choir workers, preschool through 6th grade, on Monday, Aug. 11 at Harrisburg Church, 1800 West Main, Tupelo.

Billingsley will discuss how to develop more thoroughly the curriculum material in *Music Leader*, *Music Maker*, and *Young Musicians* magazines, the steps in teaching different age groups and how they learn, how to encourage and develop the uncertain singer, and there will be a time of questions and answers.

The workshop will go from 9 a.m. - 2 p.m. There is a \$2 registration fee per person. This will also cover lunch which will be offered at the church. To attend, call Kathy Vail at 842-6917 by Aug. 6.

Southern Baptists lead in gifts to Bible society

NEW YORK (BP) — Southern Baptists led all denominations and religious groups in gifts to the American Bible Society last year, according to the society's "1985 Report of Denominational Support."

The society received \$298,339 from the Southern Baptist Convention, down from \$309,610 in 1984. The SBC contribution comprised 16.5 percent of the society's denominational receipts, which totaled \$1,805,006 in 1985.

The other top five denominational/organizational contributors to the society included the Bible-a-Month Club, \$176,279; Presbyterian Church (USA), \$110,090; United Methodist Church, \$103,381; and the Apostolic Christian Churches of America, \$101,295.

The American Bible Society cooperates with United Bible Societies around the world.



Two Mississippians received the doctor of ministry degree from Southwestern Seminary during commencement ceremonies July 11. Charles D. Hampton, left, and John D. Lockhart, right, are congratulated by seminary president Russell Dilday.

Mississippians are graduates from Southwestern Seminary

FORT WORTH, Texas — The 169 men and women receiving degrees from Southwestern Seminary July 11 included six Mississippians.

President Russell H. Dilday conferred degrees upon the Mississippians during summer commencement ceremonies at Travis Avenue Baptist Church.

Mary Evelyn Blagg-Huey, president of Texas Woman's University in Denton, Texas, addressed the graduates about their duties as citizens and ministers.

Emphasizing the celebration for the Statue of Liberty, Huey said the graduates should reflect on their individual freedoms. But those freedoms, she said, include duties.

Two Mississippians received the doctor of ministry degree, Charles D. Hampton and John D. Lockhart. Hampton is the son of Mr. and Mrs. Clyde Hampton of Tupelo. He is married to Deborah, whose parents are

Mr. and Mrs. James Davis of Booneville. Lockhart is the son of Louise Lockhart of Jackson. He is married to Sharon, whose parents are Mr. and Mrs. James Sawyer of Little Rock, Ark. Lockhart is pastor at First Church, Richmond, Tex.

Steven Riley Wilkinson received the master of divinity degree. He is the son of James B. Wilkinson of Gulfport.

Jerry Leon Adkins received the associate of divinity degree. He is the son of Opal Adkins of Vicksburg.

Kevin Lee Cooksey received the master of arts in marriage and family counseling degree. He is the son of David L. Cooksey of Vicksburg.

Robert Francis Chichester received the master of music degree. He is the son of Elsie B. Chichester of Hattiesburg. Chichester is married to Libby, whose parents are Mr. and Mrs. James W. Cochran of Hattiesburg.

Chichester is pastor at Pleasant Wood Baptist Church, Dallas, Tex.

David MacIsaac resigned Pine Level Church, Greene Association, to become pastor of Good Hope Church, Perry Association. He attended Baptist Bible Institute, Graceville, Fla.; was graduated from Mobile College, Mobile, Ala.; and attended New Orleans Seminary. He is a native of Lynn, Mass. His wife, Louise, is a native of Jacksonville, Fla. They have four children.

Emory G. May of New Zion Church in Crystal Springs has accepted the pastorate of Lakeview Church in Baker, Montana. He has been involved in pioneer work for the past 16 years, having worked in the northeast and in Montana, conducting Vacation Bible Schools, Backyard Bible Clubs, puppets, and tent revivals on a part-time basis.

As of June 10, he moved the Emory G. May Evangelistic Ministries to Baker and assumed the role of pastor. He still intends to do revivals in the Montana, and Dakotas area.

Charles (Chuck) Shilling began serving as pastor of Pickens Church, Pickens, June 29, moving from Blue Lake Church, Crowder. He is a graduate of Mid-America Seminary in Memphis. He and his wife, Charlene,

have two children, Charles, Jr. and Robin.

Bobby Wedgeworth has resigned as pastor of Faithview Church, Gulf Coast, after more than ten years of ministry there.

Emmanuel Church, Biloxi, welcomed its new pastor, Steve Mooneyham, July 13. Mooneyham, his wife, Tamella and sons, Nathan and Brooks moved to Emmanuel from Summerland Church in Taylorsville.

Diane McCarty is interim music and youth director for Olivet Church, Gulf Coast. A graduate of Carson-Newman College in Tennessee, she is teaching music in the Jackson County School System.

Jon Daniels has been called as minister of music and youth for Thompson Church, Mississippi Association, and began his ministry there June 1. He was previously minister of youth at Forest Hill Church, Jackson.

Married to the former Vicki Massey of Jackson, Daniels will begin work toward his MRE degree at New Orleans Seminary.

Paul Blanchard has accepted a call to become pastor of Pineview Church, Hattiesburg. He has served as pastor of Lakeview Church, Leland for the past three years. During this time the church has held 101 additions, and has started a live Sunday morning radio broadcast, a deaf ministry,



children's church, deacon-family ministry plan, and a recorded message ministry.

Glenn Shows has resigned as minister of education and activities at Woodland Church, Vicksburg, to become minister of activities at First Church, Paris, Tex. He is a graduate of Clarke College, Louisiana College, and New Orleans Seminary. A former US-2er in Nevada, Shows is married to the former Kathy Pennington of Hernando.



Shows former Kathy Pennington of Hernando.

There is no virtue in a promise not kept. — P. S. Ballanche

Annuitants to hear Swor at mini-retreat in October

The Mississippi Baptist Annuitants Fellowship, along with the Church Minister Relations and Annuity Department of the Mississippi Baptist Convention Board, will co-sponsor a "mini" retreat for Mississippian who are members of the Mississippi Baptist Annuitants Fellowship. Edwina Robinson, president of the fellowship, is announcing the dates for this retreat as Oct. 9-11.



Swor

The retreat will be held at Camp Garaywa, at Clinton. Participants can stay overnight at the encampment or commute each day for the program. The principal clinician guests are Chester Swor, Mrs. Winston (Winnie) Pearce, and Bill and Martha Bacon.

Pelahatchie team does clean-up at Baptist camp in Corbin, Ky.

The College and Career Class of Pelahatchie Church did a mission project recently at a camp in Kentucky. Between getting out of college and taking summer jobs, they accepted a Home Mission Board appointment in May to do some work at Laurel Lake Baptist Camp at Corbin. (Mission teams are used to keep the camp renovated and in shape.)

Four girls and the class teacher, Mrs. Sally H. Stevens, sanded and painted 95 folding chairs, cleaned the outdoor chapel, and picked up cans on

a mountain trail. One girl remarked as she sanded the rust, and her fingernails, "You know, Jesus might speak to a little child who is sitting in this chair."

Five young men painted a shop, and two outdoor bathrooms, and hauled hundreds of loads of underbrush.

Since they had been studying Nehemiah in Sunday School, they used the motto, "The People Had A Mind To Work." They spent the last day white water rafting on the Nolichucky River and the last night in Gatlinburg.

Back in Sunday School, Mrs. Stevens asked what they had enjoyed most. The answer, she reports, was "Doing the work and feeling we had accomplished something for God."

Tim Pierce, youth and music minister, taught the others in night classes on how to be witnesses.

Those who participated in this event were Sally Stevens, Cynthia Barnes, Kim Carter, Neal Mashburn, Ronnie McMillan, Ronnie Taylor, Tim Pierce, Samantha Tullis, Kim Bray, and Lynn Everett.

Fellowship asks for alternative punishments

WASHINGTON, D.C. (EP) — A national criminal justice reform group has called for public officials to "punish offenders without punishing ourselves" by increasing the use of restitution and community service sentences for non-violent offenders.

Citing statistics released by the Department of Justice's Bureau of Justice Statistics, the head of Justice Fellowship — an affiliate of Chuck

Colson's Prison Fellowship — said that nearly every state could significantly reduce the cost of public safety by using restitution and community service-based punishments for those convicted of non-violent offenses.

"Only one-third of the people sent to prison in 1983, the most current year studied by the bureau, were con-

victed of violent offenses," said Justice Fellowship President Daniel W. Van Ness. "And two-thirds of the inmates released that year were first-time prisoners. We could instead have punished these less serious offenders with measures that do not include a prison sentence, in which they can pay back their victims, save millions of tax dollars, and have a better chance of being rehabilitated."

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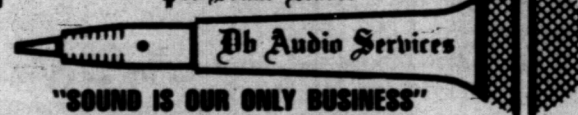
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For further information write: The Registrar, Mid-America Baptist Theological Seminary, P.O. Box 3624, Memphis, TN 38103, or call 901-726-9171.



Bowmar Avenue people minister to Rio Grande Valley

Sixty-five members of Vicksburg's Bowmar Avenue Church, including 25 adults and 40 youths, in cooperation with the Texas Baptist Convention, were involved in mission work in the Harlingen, Texas area of the Rio Grande Valley, June 15-20.

Bowmar's pastor, Fred E. Robertson, preached on Sunday at the Spanish speaking church, Templo Bautista, and at the English speaking First Baptist Church, both in Santa Rosa. During the mornings, Mon.-Fri., the group led three simultaneous

Vacation Bible Schools in the area. Each night the group was involved with revivals, music concerts and other evangelistic services, using films, puppetry, and other media in various areas of the community.

Enrollment for the three Vacation Bible Schools totaled 354, and 118 professions of faith were made by the end of the week. Randy Stroud, minister of youth at Bowmar Avenue, coordinated the mission effort.

Revival Dates

Providence (Attala): July 27-Aug. 1; Sunday, third annual homecoming, 11 a.m., lunch served at noon, and singing in the afternoon by the Messengers of New Hope Church; services, Mon.-Fri., 7:30 p.m.; George Pitts, former pastor, evangelist; Buster Oliver, Parkway Church, Kosciusko, music; Judy Sims, Williamsville Church, pianist; Walter Hines, pastor.

Hillsboro (Scott): July 27 - August 1; regular services Sunday, plus lunch at church; 7:30 week nights; David Rives, evangelist; Marion Felton, music evangelist; G. R. Ricky Gray, pastor.

Bolton (Hinds-Madison): July 27-Aug. 1; Sunday, 11 a.m., and 7 p.m.; Mon.-Fri., 7:30 p.m.; John Ed Snell, pastor, Utica, evangelist; Mickey Henderson, First, Jackson, music; Wayne Burkes, pastor.

Antioch (Rankin): July 27-Aug. 1; services, 10:45 a.m., 7:30 p.m.; Stanley Barnett, pastor, First, Pearl, evangelist; Jim Lott, First, Pearl, music; Larry Duncan, pastor.

Salem, Collins: July 27-Aug. 1; Sunday at 11 a.m. and 7 p.m.; Mon.-Fri., 7:30 p.m.; evangelist, Ben Purvis; music evangelist, Perry Robinson; James D. McLemore, pastor.

Cooperville, Morton: July 27-Aug. 1; Sunday, 11 a.m. and 1:30 p.m.; with dinner after the morning service; Mon.-Fri., 10:30 a.m. and 7:30 p.m.; evangelist, Bill Webb, Midway Church, Meridian; music evangelist, Hamp Valentine, Forest Church, Forest; LaVerne Summerlin, pastor.

Clear Springs, (Smith), July 27 - Aug. 1; Sunday, 11 a.m. and 1:30 p.m. with lunch served at 12 noon; Mon.-Fri., 7:30 p.m.; Tom Maddox, evangelist; Darrell Craft, pastor.

Mt. Zion (Lincoln): July 27-Aug. 1; evangelist, Joel Haire, pastor, First, Crystal Springs; music evangelist, Garner Keel, minister of music, First, Brookhaven; services, Sunday, 11 a.m. and 1:15 p.m., lunch served following morning service; services, Mon.-Fri., 10:30 a.m. and 7:00 p.m.; Wayne Kimbrough, pastor.

Pittsboro, (Calhoun): July 27-Aug. 1; 10:30 a.m. and 7:30 p.m.; Nelson Crozier, pastor, First Sharon, Laurel, evangelist; Tommy Kelly, staff evangelist, Parkway, Houston, music; Barry Ward, pastor.

Old Pearl Valley, Philadelphia: July 27-Aug. 1; services, Sunday, 11 a.m. and 7 p.m.; services, Mon.-Fri., 7:30 p.m.; Tommy Anderson, pastor, Emmanuel, Pearl, evangelist; Sammy J. McDonald, pastor, directing music.

Shiloh (Montgomery): July 20-25; 7:30 each night; Larry Edwards, pastor of Mt. Olive Church, preaching; Mrs. Peggy Hathcock, pianist; Frank Roberson, pastor.

Roundaway (Sunflower): July 27-Aug. 1; dinner on the ground following the Sunday morning service; services, each night, 7 p.m.; Gayden Harrell, pastor, Branch, Morton, evangelist; Gary Sheppard, minister of music, Pickens, Pickens, music; Mrs. Sue Strawbridge, organist; Miss Ann Sharp, Indianola, pianist; Max W. Holleyman, pastor.

Gore Springs, Grenada: July 27-Aug. 1; James Rutledge, pastor, Southern Heights, Tupelo, evangelist; Rick Munn, minister of music, First, Grenada, music; services, 10:30 a.m., 7:45 p.m. Bernette Fielder, pastor.

County Line (Attala): July 27-Aug. 1; Sunday, 11 a.m., homecoming, lunch in fellowship hall and 7 p.m.; Mon.-Fri., 7:30 p.m.; Oster Daniels, evangelist; Jimmy Sledge, music; Martin Williams, pastor.

Old Hebron (Jeff Davis): July 27-Aug. 1; Sunday, 11 a.m., dinner on grounds, afternoon service following; Mon.-Fri., 8 a.m., 7:30 p.m.; evangelist and music, Dennis and Leon Dunn. L. C. Anthony, pastor.

Mount Moriah (Marshall): July 27-30; Donnie Stewart, pastor, First, Holly Springs, evangelist; services, Sunday School, 10 a.m., morning worship, 11 a.m., evening services 7:30 each evening; Millard L. Swinney, pastor.

Names in the News

John Cameron Bramlett, ex-pro linebacker, will be guest speaker at McDowell Road Church, Jackson, Sunday, August 3, at 10:30 a.m. His football career includes Denver Broncos, Miami Dolphins, New England Patriots, and Atlanta Falcons. Gary Rivers is pastor.

James Travis, professor of biblical studies at Blue Mountain College, is author of the current Bible Book Study Commentary, July-September, 1986. This is the third Commentary in this series which he has written in the Old Testament series for Sunday School. The others were Leviticus-Deuteronomy, April-June, 1980, and Amos-Jonah, April-June 1984. Travis is a native of Carlisle, Penn. He was educated in Michigan public schools, served in the U.S. Army during World War II, was graduated from Oklahoma Baptist University, and earned the Th.D. degree from New Orleans Seminary.

He has served as pastor of churches in Oklahoma, Louisiana, and Mississippi. Since 1960, he has served as Modena Lowrey Berry Professor of Bible and Chairman of the

Division of Biblical Studies at Blue Mountain College.

Travis is coauthor of *Introduction to Baptist Life*, and he has written curriculum materials for The Baptist Sunday School Board. He and his wife, Lucille, are the parents of three sons and a daughter.

Kansas City, Mo. — A Mississippian received one of the nine academic awards presented during recent commencement exercises at Midwestern Baptist Theological Seminary here.

Danny H. Owen, from Okolona, earned the Collier Evangelism Award, a cash stipend given to a graduate who excels in the study and practice of evangelism.

A graduate of Blue Mountain College, Owen earned the master of divinity degree from Midwestern. He is pastor of DeSoto Southern Baptist Chapel, DeSoto, Kan. This fall he will also begin a chaplaincy internship at Bethany Hospital, Kansas City, Kan.

Lucille Gardner Grant was recently honored at a retirement luncheon by the personnel of Disability Determination Services, a division of the Department of Rehabilitation Services. Mrs. Grant, employed with DDS since 1973, was a Supervisor I in the Quality Assurance section



Grant of the state agency.

A native of Gulfport, she was graduated from Mississippi College with a BA degree and from Southern Seminary with a Masters' in Religious Education.

Mrs. Grant is married to David R. Grant, long time pastor of Broadmoor Church, Jackson. They have three children, Sarah Grant Perkins, missionary to France, Olivia Grant Mahaun, and David Ruff Grant, Jr.

First, Wiggins, gave a reception for the pastor, Ernest Sadler, and Mrs. Sadler on Sunday, June 15, to celebrate their 25th wedding anniversary.

Greta Stuart of Pascagoula will participate in a conference July 26-31 of Christian artists at Estes Park, Colo. Some of the musicians who will be teaching daily and performing in the evening concerts are Cynthia Clawson, Amy Grant, Sandi Patti, Lanny Wolfe and the Continental Orchestra. Mrs. Stuart is public relations agent for composer and artist Lanny Wolfe, Dove and Grammy recipient for "More Than Wonderful," Gospel Music Association songwriter of the Year, 1984, and who has three new musicals released by the Benson Company this month. Mrs. Stuart is a member of East Moss Point Baptist Church, Moss Point.



Stuart

The handwriting on the wall often means you should keep a memo pad by the telephone — (Franklin P. Jones in Good Housekeeping)

A boy is, of all wild beasts, the most difficult to manage. — Plato

Homecomings

West Jackson, Jackson: July 27; 11 a.m.; Mose Dangerfield, preaching; Curtis Hatcher, music; Mrs. Cheryl Boom at the organ; Mrs. Cheryl Worley at the piano; covered dish lunch served in activities building immediately after the worship service; no night services.

Revival Dates

First Church of Runnelstown, Hattiesburg: July 27 - Aug. 1; Lamar Ball, Adamsville, Tenn., evangelist; Sunday services, Sunday School, 10 a.m., worship service, 11 a.m., dinner in the fellowship hall and afternoon service immediately following; no night service on Sunday; Mon. - Fri., 7:30 p.m.; Robert Bolling, minister of music, Macedonia Church, music; Danny L. Chaney, pastor.

Corinth, Magee: July 20-25; regular Sunday services; weekday services, 10:30 a.m., and 7:30 p.m.; Michael Davis, pastor, Siloam Church, evangelist; Bob Harris, Oak Grove Church, music evangelist.



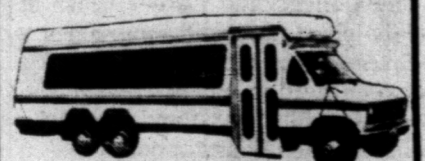
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SUNDAY SCHOOL LESSON COMMENTARIES

Blessings of the Lord leap from Zephaniah's book

By Marjean Patterson
Zephaniah 3:9-20

The prophet Zephaniah was a stern preacher of righteousness. He spoke boldly in the first portion of the book which bears his name concerning the harsh wrath which would be poured out against Judah and all the earth.



Patterson

As we read verses 9-20 of chapter 3, however, we are forcefully reminded that God does not want judgment to be the last word which the people hear. Love, redemption, and restoration characterize the remainder of his message.

The turning of the Gentiles to God (3:1-10)

After God has dealt with all people in judgment, he will so affect them that in their hearts they will call upon the name of the Lord with one voice. We are assured that it is possible for any person to speak with God after his sin is forgiven.

The reason for purifying the speech of the people was in order that they might call on the name of the Lord and serve him with one purpose.

Zephaniah called up in his mind the farthest points of physical geography ("beyond the rivers of Ethiopia") and exultantly stated that God's blessings would be poured out on the people.

The need for God's people to share his word with the nations and the reminder that God's love and blessings are not exclusively for a few almost leap from Zephaniah's writings.

Purification of the remnant (3:11-13)

God would bless the remnant of Israel along with the Gentiles. In the same "day of the Lord" that the nations would be cleansed, Israel also would be cleansed.

Israelites who were proud and haughty would be removed. The remnant would be a new people for a new age.

Four lovely traits which were pleasing to the Lord would characterize the new people. They would be humble or poor in themselves; they

would eagerly put their complete faith in God; they would live righteously and speak only the truth; and they would live with a commitment to be innocent and pure in speech.

All those who possessed these traits would be more than adequately cared for by the Great Shepherd himself. They would be able to partake generously of the forgiveness of God; they could rest in the assurance that the Lord would take care of them; and they would be able to live without fear. What beautiful, strong promises are made to God's people!

BIBLE BOOK

Restoration of God's people (3:14-20)

The prophet lyrically suggests that the people of God would want to sing and rejoice because the Lord had cast down all their enemies and had taken up his dwelling place in their midst.

They were told that the presence of the Lord

in their midst would protect them and prohibit them from being afraid.

Happiness would be one of the outstanding characteristics of God's people. How could they not experience joy when the prophet assured them that "the Lord, your God . . . will rejoice over you with gladness; he will renew you in his love; he will exult over you with a loud singing."

Zephaniah's prophecy concludes with the poignant picture of God as the Great Shepherd, who gathers up his bruised and battered flock in his own arms. He would take away their shame, heal their wounds, and restore their fortunes.

Conclusion

As we read the book of Zephaniah we are assured that, though judgment was coming, there was a bright day coming by and by. There would be glory when God revealed himself. In the day when God's will was done, all stress and strain would be gone and things would be as they ought to be.

Marjean Patterson is executive director, Mississippi WMU.

Ezekiel delivers God's charges against evil society

By Robert E. Self
Ezekiel 22

Some years ago, I listened as a gifted preacher presented a great message on patriotism and Christian faith. The thrust of the message was that America is a Christian nation and that God will see to it that we will survive because God is dependent upon us to keep the gospel alive.



Self

The message warmed me in a special way because it set forth a premise that I wanted to believe. Time has not taken away my desire to believe it, but it has led me to understand it in a different light. The text speaks to this matter.

The people of God claimed the city of Jerusalem as the City of God. It was the center of their worship and a very special place. Somehow they came to treat that idea lightly and they turned away from God. Living in the very depths of sin, they neglected to remember and do the truths of God. When the situation

became shameful to God, he told Ezekiel to deliver a message of judgment. (22:2).

I. The conditions of the time

The text tells us of a time when sin ran wild across the land. The prophets whom God had placed among the people to teach his ways had oppressed the people for their own gain. They promoted robbery and even murder to further their own corrupt ways and supported the wrongdoings of other leaders. To compound their negligence, they preached false doctrines, "divining lies," and "false visions."

The priests and other leaders were no better. They profaned God's holiness and taught others to do the same. These leaders of the people oppressed the poor and sojourners in order to get gain for themselves. Their actions included robbery.

The thirtieth verse comprises a lamentation from God. Times were so bad that there seemed to be none who would stand in the gap. Righteousness had fled the land.

II. The consequences of their corruption

There are times when God will stand by and allow man to exercise personal freedom and

pursue his own course for life, even when that course leads away from him. But there are also times when he will not.

In the episode of the text, God called the people into judgment. Their gross immorality and spiritual degradation rose up as abomination before God and judgment resulted.

UNIFORM

Sin contains within itself a natural consequence. When man lives immorally and in harmony with the chaos of this world, his sins will bring trouble upon him. More importantly, sin demands that it be judged by a righteous God. That is the case here. Judgment is the normal result of ungodliness.

III. A warning for our times

We are a people of a favored position. We have heard the word and many have believed. We live in a place and at a time that allows freedom of worship. We carry a very great responsibility

because of that.

Christians must be good citizens. We must live correctly and we must take our stand on the side of truth. Because of this, we bear a certain responsibility for the direction that our nation is going.

We must take our stand on the ungodly practices of secular society that thinks of itself as Christian. Injustice, greed, oppression, sexual immorality along with alcohol and drug abuse are but a few among many cancers that are eating away at the spiritual life of our nation.

Christians must become concerned enough to do all that we can to turn the people toward God. If judgment comes upon the nation, God will not only judge the ungodly but will judge us for not having taken our stand for truth. We are responsible for sharing Jesus with our times.

We must have the world know of the love and forgiveness of Jesus Christ, and that he stands ready to save. America is not immune to judgment. Let's love her too much to let her die. Tell them about Jesus.

Robert E. Self is pastor, First, Brookhaven.

Dominion over all the earth is not a blank check

By James W. Street
Genesis 1:28-31

I live in an agricultural environment. We, in this area, are concerned with air, weather, soil, and water. Formerly, we were not joined by our city cousins in our attempt to conserve our natural resources. Now, the vogue seems to be that everybody is aware of a crisis in ecology. God's children bear a special burden of responsibility for the nurture of nature; and American Christians, because we have been given so much, need to be torch-bearers of this biblical mandate.



Street

The problem? With regard to air, I was once told by a public health official in a large manufacturing town; "Sure the pollutants are there causing and contributing to disease and death. But what are we to do — we may kill a few — but we feed an entire county." The answer? I wish I knew.

The problem? Take water for example. We

have two problems; too much water and too little water. The subterranean water table is gradually falling, due to increased industrial and agricultural demands. The spring rains, coupled with a heavy snow melt to the north, produces staggering losses due to flood waters. Getting water and getting rid of water are difficult problems. The answer? I wish I knew.

To the obvious: What does all this have to do with Christianity? Can't science, government, and industry handle these problems? Nope! You see, this knowledge has been around for a long time. Information is not enough. People have to feel the value of the world in which we live. We have to develop the convictions that good air and water are really important and stop taking them for granted. A keener sense of responsibility for the good gifts of God is needed by his children.

For Christianity does have much to say about all of this. God is the creator and the giver of all good things. The Genesis writer states that "God made all things good." This is his world, not ours; we are his guests and his resident managers. The purpose, value and meaning of

life is tied up with our stewardship of the natural resources of the world in which God has placed us.

Christians have a particular reason to care about our surroundings, for we know that we are created in the image of God and that he looks to us for custodial care of his world. Squarely at this point, where we differ from other created matter and animals, we human beings are given a large responsibility. We are called to be stewards of this, God's world.

LIFE AND WORK

If the Christian takes seriously Jesus' prayer that God's will be done on earth as it is in heaven, then that Christian must enter the struggle for a return to a good earth. To discover Godly answers, we must first isolate spiritual roots of the problem. Certain ones leap before us; carelessness, laziness, ignorance, and greed — all of which are soundly condemned in scripture.

The Christian answer to all this stems from

an appropriate response of gratitude for God's grace and goodness coupled with the only motivation sufficient to produce action, and that is love — love for God, love for our present neighbor, and love for our neighbors who will live in the future. That appears to be the only antidote strong enough to overcome our personal carelessness that continues to pillage natural resources without a thought for our brothers and sisters yet unborn.

The problem? Clearly depicted! The answer? Supreme Christian motivation is to be found only in the knowledge that we are, in fact, our brothers' and sisters' (present and future) keeper. The serious Christian cannot in good conscience pass on dirty air, polluted water, and untreated garbage to his children and children's children.

Well, it will all be set right some day. Until then, what? God's command to have dominion over all the earth is not a blank check for the exploitation of all natural resources, but rather is a command to protect, govern, and care for natural resources. This, too, is our task!

James W. Street is pastor, First, Cleveland.

Just for the Record



Mississippi Woman's Missionary Union and other individuals are paying for furnishings in the Mississippi Room at the WMU national headquarters building in Birmingham, Ala. The room is named the Marjean Patterson Porch, in honor of the executive director of Mississippi WMU. Left to right, on the porch, are Shannon Schwebel, Blake Thames, and Ellen Price. They and other fifth and sixth grade GAs from First Church, Hattiesburg, toured the headquarters building in June. Besides the porch, they also saw Lottie Moon's trunk and Annie Armstrong's bed and other missions artifacts. Their leaders are Mrs. Sue Price and Mrs. JoAnn Brooks. Mrs. Sharon Waller is GA director; Peter McLeod is pastor. The handmade quilt, pictured, is on the porch, courtesy of women from First church, Coffeeville.

Big Creek (Wayne) held Vacation Bible School June 2-6. There was a total enrollment of 111, an average attendance of 96 with one profession of faith.

Family night was held June 6. Ashley Freeman, pastor, was director of the school.

The girl's softball team of Sunrise Church, Hattiesburg, ended their season play on July 17. The men's team also ended their season and have had only one defeat in three years. Ken Davis is pastor.

Revival Dates

Strong Hope (Copiah): July 30-Aug. 3; Robert Self, pastor, First, Brookhaven, evangelist; Steve Huey, First, Brookhaven, music; 7:30 p.m. John Stevens, pastor.

Revival Results

Clifton Church (Scott): Hugh Martin, Philidelphia, evangelist; Slim Burns, Walnut Grove, music; Billy Henry, pastor; seven professions.

Battle over, "Battle" stays

NASHVILLE, Tenn. (EP) — "Onward Christian Soldiers" and "Battle Hymn of the Republic" will remain in the United Methodist hymnal after all. The church this week reversed an earlier decision by a hymnal committee to delete the hymns because of their military references.

Response to the panel's decision was overwhelmingly in favor of retaining the hymns in the songbook of the nation's second-largest Protestant denomination, which has 9.4 million members.

More than 8,000 cards, letters, and petitions poured into the church's Nashville headquarters denouncing the panel as anti-American and "soft-headed." Church officials said only 40 people wrote to support the change.

THE VILLAGE VIEW



The Baptist Children's Village

Paul N. Nunnery, Executive Director
P. O. Box 11308, Jackson, MS 39213, (601) 922-2242

Gifts of Honor and Memory

JUNE 27 - JULY 17, 1986

A portion of The Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

Mrs. Willie Lou Azlin	Sara Beth Jordan	Mrs. Hazel Ellis
Miss Elizabeth Perkins	Janet Smith	Dr. & Mrs. Gary Jackson
John A. Barham	Mr. Bradley Card	Mr. Louie Entrican
Mr. & Mrs. Rex Turner	Mrs. Virtie T. Brown	Janet Smith
Lillian Tucker	Mrs. Sue Carroll	Mrs. Dorothy Jean Estes
Annie M. Beckham	Keen Agers, Indianola	Lee & Sylvia Burns
Graeber Brothers, Inc.	Mrs. Sue Carroll	Mr. & Mrs. Willis Morgan
Mrs. E. L. Benson	Dr. & Mrs. Arnold Hull	Mr. & Mrs. Monroe M. Kirby
Margaret B. Williams	Mr. & Mrs. Richard M. Allen	Mrs. Andy (Louise S.) Hisscox
Richard A. Billups	Mrs. Ruby Carson	Mr. Lamar Evans
Mr. & Mrs. B. H. Shannon	Mrs. Virtie T. Brown	Mrs. Gladys Pennington
Miss Lorena Bingham	Mrs. O. E. Castens, Sr.	Wilson Farris
Mrs. R. T. Gaston	Mrs. Guy McClure	Mr. & Mrs. Johnie Williams
Miss Mable Gaston	Mrs. Frances Chandler	Ruth R. Ferrill
Mr. & Mrs. John H. Hardin	Mrs. Bessie T. Parish	Mae Caldwell
Mrs. Sadie Terrell	Miss Jessie Threlfall	Jerry Foy
Wilroy Reid	Mr. Ralph Clanton	Mr. & Mrs. Clifton Mobley
Mr. Hosea Black	Mr. & Mrs. George H. Smith	Mrs. E. E. Gardner
Mr. & Mrs. Raymond Allen	Mrs. Grady (Christian) Clark	Mr. & Mrs. Harry C. Hall
Mr. & Mrs. C. C. Huntley, Jr.	H. W. & Jackie Holleman	Mrs. J. A. Gerard
Michael Wayne Blansett	Edgar Clearman	First Baptist Church, Bude
Barbara Terrell Brock	Adult III Sunday School,	Howard Gladney
Bonnie Carter	Meridian	The B. F. Hawkins Family
Willard Boone, Sr.	Mr. Rory Clearman	Mr. Weaver Graham
Mary Ruth Hartford & Children	Mrs. Dollie Lanier	Bobbie & William Barbee
Ladies Sunday School, Sandy	Mrs. Mattie D. Clifton	Mrs. Marjorie Guess
Hook	Mr. & Mrs. D. A. Swayze	Gleaners Bible Class, Jackson
Mr. & Mrs. Billy Smith	Mr. & Mrs. G. O. Sanford	Mrs. Willie Hall
Martha Bell	Mrs. Vesta Collier	Mr. & Mrs. Ray Wilkie
Mrs. Ann Bouchereau	Elizabeth Huffman	Rev. H. V. Hardin
Mr. & Mrs. J. C. Stennett	Roy Collins	Mrs. A. T. Schoolar
Mrs. Mae Bowen	Gladys & Willie Frederick	Rafe & Vera Ellenburg
LTC Ernest L. Scruggs	George Ellis Covington	Mr. & Mrs. Travis Jenkins
Mrs. Florence Bozeman	Mr. & Mrs. Billy F. Ferrell	Mrs. Hazel McDowell Hardin
Herman & Sharon Dungan	Mr. Tom White Crigler, Jr.	Mr. & Mrs. M. L. McMillan
Mr. Billy Paris Bradford	Mrs. & Mrs. Wiley Lantz	Alison & Tim Wildmon
Mr. & Mrs. Harry C. Hall	Mrs. J. W. Jones	Mr. & Mrs. Edgar B. Smith, Jr.
Mrs. Jewell Bright	Dr. & Mrs. W. C. Anderson &	Mr. Wilmer Harper
Mrs. Vertie T. Brown	Family	Mrs. Hascal Gunter
Mr. & Mrs. Harry C. Hall	Julius L. Klaus, Jr.	Mrs. Laura Harris
Mr. Joe M. Broadaway	Mr. & Mrs. Joe Stevens	Hobart & Hazle Daniels
Honor & Mamie J. Ingram	Noxubee County Chapter #1227	Mr. Warren Hart
Mr. Perry Brooks	National Association of	Mary Ruth Hartford
Mr. & Mrs. J. A. Cooper	Retired Federal Employees	Mrs. Clyde Stamps
Mr. Jim Brown	Mrs. Bess S. Dale	Garland & Maude Parish
Friends in Forest Baptist	Prentiss Baptist Church	Bennett W. Bell
Church	Mr. & Mrs. Merle Riley	Mrs. Mattie Harvey
Willie Burks	Mrs. Rene Speed	Mary Etta Thompson
Jimmie L. Evans, Jr.	Mr. John Doty	Mrs. Mayme L. Prevost
Mrs. Betty Burns	Mrs. Marguerite C. Howell	Mrs. Walter Hasson
Mr. & Mrs. Drew Jefcoat	Mrs. Jewel Dove	Mrs. Hugh C. Montgomery, Jr.
Mrs. Charles R. (Birdie) Callicut	Sarah Jabour	Mrs. Mary Hays
Susie C. Jordan		Mr. & Mrs. Elwood Crain

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Mrs. Sam Hodge	Mrs. W. S. (Gertrude) Lynch	Mr. George Ponder	Mrs. Lucille Thaxton
Jimmie, Kathleen & Steven	Charlie & Alice Dorries	Dick & Harriet Myers	Mary Frances Wyatt
Blount	Agnes Dorion	John H. Prestridge	Eugene Thomas
Mrs. Clara Hollingsworth	Cheryl & Hugh Montgomery, Jr.	Mr. & Mrs. Joe Sharp	Mr. & Mrs. A. J. Davis
Mrs. P. E. Poe	George Montgomery	Vivian Randal	Mr. John S. Thomas
Mrs. Doxey Hollingsworth	Mrs. Mary Magee	Bessie Weaver	Mary Etta Thompson
Mrs. Charles Hooker, Sr.	Mr. & Mrs. Clifton Mobley	Mr. Dale Ray	Mrs. W. C. (Evan) Thomas
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Madie G. Ray	Carroll P. Nause, Sr.	Mrs. Margaret B. Reeves	Mrs. Eva Thrash
Mrs. Ethel Huffstickler	Mrs. Bernice Galyean	Hopewell Baptist Church	WMU, Ocobla Baptist Church,
Mr. & Mrs. Jack K. Wood	Mr. Cleo Manning	Mr. John Rigney	Philadelphia
Mrs. Beverly Carlyle	Mr. & Mrs. Owen D. Jones	Dr. & Mrs. Gary Jackson	Rev. Wayne Todd
Mr. & Mrs. Bob Parrott	Mr. & Mrs. L. E. Mashburn	Mrs. Ruth Riley	Mrs. Willie H. Smith & Janet
Mr. Frank B. Hutton	Elizabeth Huffman	Mr. & Mrs. Austin Smith	Hubert Ulmer
Walter Helums, Jr.	Kenneth Maxwell	Mr. Fred D. Robinson	Mildred Hemeter
Mrs. Dannie W. Helums	Jimmie L. Evans, Jr.	Officers & Directors of	Mr. D. C. Ware
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Paul & Helen Nielsen	Cora Brock Bible Class,	Lucille Holleman	Martha Martin
H. Andy Moak	Hollandale	Mr. H. T. Rogers	Marcus Wesley
Mr. & Mrs. J. C. Stennett	Georgia Clarke	Mrs. Bessie T. Parish	The Golden Circle Sunday School,
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Mrs. Charles Hooker, Sr.	Dorothy Carlisle	Audrey & Sam Brand	Lelia & Marshal Lynch
Robbie Inmon	Mrs. G. H. McCorkle, Sr.	Mr. Mike Ross	Mrs. Effie Williams
Martha Martin	Ruth Sunday School, Marks	Mrs. Bessie T. Parish	Mr. & Mrs. Douglas Aultman
Mrs. Gertrude Carpenter Jackson	Mr. N. T. McCoy	Miss Jessie Threlfall	Dr. J. A. Williams
LLL Club, Columbus	Mrs. J. P. Marsalis	Mr. Fred Rowley	Ruth Sunday School, Marks
The Phillips Sunday School,	Mrs. Nell McKenzie	Mr. & Mrs. Billy R. Rawls	Dawn Williamson
Columbus	Mr. & Mrs. Chester Germany	Sister of Mrs. Floyd Sanders	BYW, Georgetown Baptist Church
Mr. Paul Jarrett	Mrs. Mary Jane Meurrier	Mrs. Eugenia Martin	Mrs. Eloyce Wilson
First Baptist Church, Bude	Eula Youngblood	Mrs. Ellen Saulters	First Baptist Church, Bude
Burley O. Jones	Mr. Joe Milano, Sr.	Mr. & Mrs. Merle A. Riley	Mr. J. T. Woodyear
Mrs. Henry L. Carson	Sonny & Barbara Montgomery	Leah Nichole Scott	Mr. & Mrs. Paul D. Allen
Mrs. Ora F. Jones	Mrs. Mamie W. Minshew	Billy & Shirley Pruett	E. B. McNeely
Marie J. McKee	Mrs. Billie T. Haley	Rev. Buford Sellers	Mr. Louie Wright
Mrs. Jordan	Mrs. Dora Mitchell	Margaret Williams	Mr. & Mrs. Austin Smith
Mr. & Mrs. Leo Owens	Mr. & Mrs. Robert Eaton Smith	Mrs. Flora Lee Shelton	Mrs. George Ziegler, Sr.
Hillard E. Jordan	Mr. Oswald S. Moore	Mrs. Hoyle R. Grant	Mrs. James H. McEwen
Louis & Elzene Bell	Mr. & Mrs. Owen D. Jones	Mr. John Shirley	
Miss Janice Jordan	Mr. & Mrs. William F. Peery &	Audrey & Sam Brand	
Mrs. Ella B. Pridgen	Jana	J. L. (Jack) Shive	
Mrs. Margaret W. Jordan	Mrs. Mary Ethel Morgan	Friendship Sunday School, Valley	
Josie Knox Grimes	The Bethany Sunday School,	Park	
N. Bethana Kelley, R.N.	Greenwood	Mr. Hilburn Shows	Rev. & Mrs. W. B. Abel
Lena Kendall	Mr. & Mrs. J. M. Rutledge	Mr. & Mrs. I. Tom Jones, II	Mrs. Frank Ainsworth
Mr. & Mrs. Cecil Cauthen	Lena Burns	Mr. Otho Shurden	Mr. Wayne Baggett
James M. King	Mr. & Mrs. Raymond L. Craig	Mrs. H. L. Gritman, Sr.	Ms. Janet Thornton
Lucille Alliston	Mr. & Mrs. Harry C. Hall	Tom Singley	Mrs. Macie Barton
Mr. Frank Kirkpatrick	Gray Myers	Mr. & Mrs. Billy B. Rawls	Randle & Gloria Poss
Janet Smith	Margaret Holt Williams	Mr. Ivy Sisson	Earnest & Evelyn Chappell
Mr. H. O. Knotts	Margaret B. Williams	Mr. & Mrs. Owen D. Jones	Mrs. Mattie Richardson
Mr. & Mrs. Owen D. Jones	Dick & Harriet Myers	A. P. Smith	The Jim Richardson Family
Mary Elizabeth Koeppen	Mr. & Mrs. Walter E. Lee	"Pinola Friends"	The Coley Richardson Family
Katherine W. Melton	Lewis Gray Myers	Verna Smith	Mrs. Beatrice Hamilton
Bill Koestler	Earl & Dot Allen	Bill & Maxine Jarrell	Mrs. P. C. Renshaw
Mr. & Mrs. Leo Owens	Mrs. Nancy R. Netwon	Mr. H. O. Solomon	Mrs. Evelyn Langston
Mrs. Sam Lee	The Bank of Hollandale	Gladys & Willie Frederick	Mrs. P. C. Renshaw
Mr. & Mrs. Merle A. Riley	Bill Norman	Buddy & Toby Mitchell	Mr. Willie Lou Lowery
Mrs. Evie Leggett	Billy & Shirley Pruett	Lulu C. Solomon	Alathea Sunday School, Collins
Lucille Alliston	Mr. & Mrs. J. T. Leigh	Ruby S. Rovenhorst	Dr. & Mrs. Charles Nash
Mr. & Mrs. Mike Werne	Mrs. Allie Parker	Philip Mark Sowards	Mrs. P. C. Renshaw
Mr. & Mrs. Willie Makamson	Mr. & Mrs. Austin Smith	Mr. & Mrs. C. W. Ingram	Mr. & Mrs. Bennie Punchard
Ms. T. C. Leitaker	Mrs. Nannette Parker	Bill Speights	S. Dawn Punchard
A. F. Barnett	William H. & June Barooks	Bernice Morris	Mr. Gene Richardson
Mrs. Eupal Little	Mr. Wilbur Pemble	Mr. Ed Stanley	Mrs. F. H. Branch
Mr. & Mrs. Charles S. Davis &	Mr. & Mrs. T. C. Hicks, Jr.	Mr. & Mrs. Quentin Rives	Mrs. Debbie Shuffield
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Mr. & Mrs. John G. Hardy	Mr. & Mrs. George A. Milam	Mrs. Jean Womack	Mrs. A. J. Stacy & Family
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Mrs. C. F. Hollingsworth	Mr. & Mrs. Albert D. East	Josie Knox Grimes	Mrs. Minnie Mae Thomas
"Aunt Mable" Long	Mrs. Bonnie Kate Pickle	Mr. & Mrs. Frank Shawblosky	Mrs. P. C. Renshaw
Mr. & Mrs. Carter G. Haines	Dr. William B. O'Kelly	Mrs. Walter Swain, Sr.	Mrs. Shirley Thomas
		Mr. & Mrs. Thomas O'Neill	Mrs. P. C. Renshaw
		Dr. Harry F. Talbot	Mrs. Beulah Upton
		Betty R. Hendricks	Alathea Sunday School, Collins

GIFTS OF HONOR

Rev. & Mrs. W. B. Abel
Mrs. Frank Ainsworth
Mr. Wayne Baggett
Ms. Janet Thornton
Mrs. Macie Barton
Randle & Gloria Poss
Earnest & Evelyn Chappell
Mrs. Mattie Richardson
The Jim Richardson Family
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Mrs. Beatrice Hamilton
Mrs. P. C. Renshaw
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Mrs. Willie Lou Lowery
Alathea Sunday School, Collins
Dr. & Mrs. Charles Nash
Mrs. P. C. Renshaw
Mrs. Roberta Norman
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Mr. & Mrs. Bennie Punchard
S. Dawn Punchard
Mr. Gene Richardson
Mrs. F. H. Branch
Mrs. Debbie Shuffield
Randle & Gloria Poss
Mrs. A. J. Stacy & Family
Mrs. P. C. Renshaw
Mrs. Minnie Mae Thomas
Mrs. P. C. Renshaw
Mrs. Shirley Thomas
Mrs. P. C. Renshaw
Mrs. Beulah Upton
Alathea Sunday School, Collins

Baptist Record



Stan Davis is a craft instructor at Central Hills.



Counselor Scott Smith swims with campers at Central Hills.

Central Hills counselors provide 'temporary family'

By Pam Garner

Requirements for counselors at Central Hills Baptist Retreat west of Kosciusko, include being at least a senior in high school, being in good standing with a church, being a Christian, and having a willingness to serve.

Service at Central Hills comes in the form of 28 staff members "being a temporary mom and dad" for approximately 1,000 boys each summer.

"We eat with the boys, sleep in the tents with them, and lead them in activities and devotionals," said Jeff Vanlandingham, 19, of Mathiston.

"We are sort of like their parents for one week," he said.

Camp at Central Hills runs for nine weeks during the summer and includes several "Dad-Lad weekends."

"Regular camp goes from Monday through Friday and we have Dad-Lad weekends on Friday and Saturday afternoons," said Jeff Hughes, 23, of Pearl.

Hughes said the weekends involve activities for fathers and sons to par-

ticipate in together.

Regular camp activities include canoeing, riflery, archery, crafts, swimming, camp fires, lake service and Bible studies.

Any boys from the fourth through the 12th grade are eligible for camp.

"The most rewarding part of being a counselor is seeing boys develop better relationships with the Lord and I guess knowing that the Lord used me in some way to minister to the needs that the boy might have," said Hughes, who has been involved at Central Hills for several summers.

Mark Brown, 22, of Oxford, said some of his best experiences as a counselor have come in the tent after a long day of activities.

"Sometimes the boys will just start talking about problems they may be having and wanting words of encouragement from someone older," he said.

"It's a good feeling to be able to help them some," said Brown.

Vanlandingham said while there

are a lot of good aspects to counseling, things do go wrong.

"The worst thing is when a kid starts crying and wanting to go home at 3 a.m.," he said.

"It doesn't happen too often, but when it does it's hard to know what to do sometimes," said Vanlandingham.

"I would say the hardest thing about being a counselor is disciplining boys," said Neal Castleberry, 23, of New Orleans.

"I don't like to do it, but we have to sometimes," he said.

Most of the counselors at Central Hills agree that a good counselor must have patience, kindness, gentleness and self control.

"You have got to love the kids," said Vanlandingham.

"Also a strong commitment to Christ makes all the difference in the world," added Brown.

Pam Garner is a staff writer for the Kosciusko Star-Herald. Used by permission.

Central Hills staffers

Central Hills summer staffers, their churches, and schools are Tim Alexander, Arbor Grove, Houston, Blue Mountain College; Matthew Lee, First, Pascagoula, Mississippi State; Rick Stevens, Harrisburg, Tupelo, Blue Mountain; Scott Smith, First, Oloh, William Carey;

Jeff Vanlandingham, First, Mathiston, Wood Junior College; Robert Young, West End, West Point, Mississippi State; Neal Castleberry, First, Wiggins, University of Southern

Mississippi; Eddy Shoemaker, First, Tallulah, La., Mississippi College;

Carey Dodson, East End, Columbus, Belmont College; Mark Brown, Anchor, Water Valley, Ole Miss; Philip Price, First, Polkville, William Carey; Jay King, Broadmoor, Jackson, MSU; Wayne Eikner, First, Aberdeen, Aberdeen H.S.;

John Alford, Morrison Heights, Clinton, Clinton, H.S.; Charles Sims, Springdale, Kosciusko, Kosciusko, H.S.; Steve Clark and Scott West, both at First, Kosciusko, Kosciusko H.S.; Ronnie Clayton, Trinity, Fulton;

Chris Chapman, First, Newton, Newton H.S.; Darren Hudson, Harrisburg, Pontotoc, Itawamba Junior College; Jeff Hughes, Kilmichael, Pearl, Ole Miss; Barry Grantham, Broadmoor, Jackson, Hinds Junior College;

Stan Davis, Parkway, Morton, East Central Junior College; Philip Nation, Hebron, Gore Springs, Kirk Academy; Danny Grantham, Roseland Park, Picayune, USM; Kirk Holmes, First, Kosciusko; and Richard Watson, Jericho, Blue Springs.

Devotional Flowers or weeds?

By Rossie L. Francis
Matthew 13:1-9

In a world where we want everything instantly, no wonder so many new converts seek supernatural instantaneous growth. This is why many new converts get discouraged, because everything didn't go the way they expected the first time. These are hazards to growth. We face hardships as we mature, but I'm finding out that God wants us to keep on going and growing.

As I was working in the yard today the Lord taught me a lesson concerning maturity and growth. As I mowed the grass, and pulled the weeds from the flower bed, I realized that the weeds grew faster than the flowers; not only did they grow faster, but they were more shallow than the flowers. As Christians we need to be concerned about the depth of our growth. God wants us to give our all and our best. The race is not given to the first person off the starting block, but to him that endureth to the end.

Are you discouraged by who seems to always be first, the loudest, or the most flamboyant? A field full of weeds has nothing admirable about it, but a field full of lilies or other flowers is a beautiful sight. Jesus said, "Consider the lilies, how they grow, and Solomon in all his glory was not as splendid as one of these." Continue abiding in the Word and learning of the Lord. If you know there are things and areas of your life that are to be yielded to the Holy Spirit, then surrender to him. You cannot grow apart from the Word of God and the Holy Spirit. And when God has tested, taught, and tempered us, we can say as Job said, "I shall come forth as gold." Remember what David said, "I shall be like a tree (flower) bringing fruit in season and out of season, and whatsoever I do, it will prosper."

During this time of testing, let the Word of God stay planted in the soil of your heart, and be assured that it will grow in due season. Remember! It's the weeds that grow up sudden and shallow. Flowers take a little longer, but it's worth waiting for. Wouldn't you agree?

Rossie L. Francis is pastor, Faith Obedience Church, Biloxi.

West Virginians elect T. A. Kinchen

ST. ALBANS, W. Va. (BP) — Thomas A. Kinchen has been elected executive secretary-treasurer of the West Virginia Convention of Southern Baptists.

Kinchen, director of the continuing education and doctor of ministry programs at New Orleans Seminary, will succeed Thomas E. Halsell, who will retire Dec. 31. Kinchen will begin work with Halsell in West Virginia Sept. 12 and will assume his new spot Jan. 1, 1987.

A native of Thomasville, Ga., Kinchen has been pastor of churches in Georgia and Louisiana. He also has been a high school and seminary teacher.

Kinchen, 39, is a graduate of Georgia Southern College, the University of Georgia, and New Orleans Seminary.

Baptist Record

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